



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

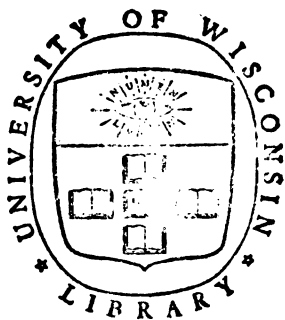
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

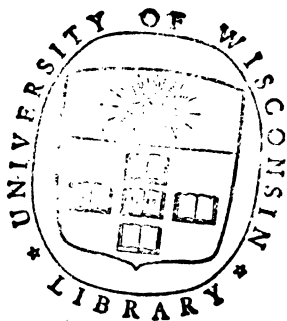
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





FATHER'S LEGACY

TO

HIS DAUGHTERS.

BY DR. JOHN GREGORY.

WITH

A BIOGRAPHICAL SKETCH OF THE AUTHOR

A MOTHER'S ADVICE

TO HER ABSENT DAUGHTERS,

WITH

AN ADDITIONAL LETTER,

ON THE MANAGEMENT AND EDUCATION OF INFANT CHILDREN.

BY LADY PENNINGTON.

BOSTON:

PUBLISHED BY JAMES B. DOW

1834.

240955
DEC 23 1920
BQS
.G86

CONTENTS.

DR. GREGORY.

Biographical Sketch of Dr. Gregory	9
Preface	13
Introduction	15
Religion	18
Conduct and Behavior	24
Amusements	31
Friendship, Love, and Marriage	37

LADY PENNINGTON

Introduction	65
A Mother's Advice to her Absent Daughters	67
On the Management and Education of Infant Children	139

BIOGRAPHICAL SKETCH

OF

DR. JOHN GREGORY.

DR. JOHN GREGORY was born at Aberdeen in 1725, of a family long distinguished, both in Scotland and England, in the learned world. After being educated at the University of Aberdeen, he went to Edinburgh in 1742 to study Medicine, and from thence, for farther improvement, he went to Leyden and Paris. On his return to his native city, he was appointed Professor of Philosophy in the King's College, and for some years gave Lectures on Mathematics, Natural and Experimental Philosophy, Ethics, and Moral Philosophy.

In 1754 he went to London, where he was chosen a Fellow of the Royal Society, and obtain-

ed the friendship of many distinguished persons, particularly Lord Lyttleton and Mrs. Montague. From this journey he was recalled to succeed his brother, Dr. James Gregory, as Professor of Physic. In this situation he remained until the year 1766, when he was appointed His Majesty's First Physician in Scotland, and Professor of the Practice of Physic in the University of Edinburgh, and afterwards he exchanged with Dr. Cullen, and became Professor of the Institutes of Medicine.

During his life time, he published "The Comparative View of the State and Faculties of Man with those of the Animal World;"—"Observations on the Duties and Offices of a Physician, and on the method of prosecuting Inquiries in Philosophy;"—and, lastly, "Elements of the Practice of Physic, for the Use of Students." He was a physician of great skill and eminence, and admired perhaps, yet more as a man of general taste and literature, and a Christian philosopher

The work now before the reader was prepared by him, when, from an inveterate gouty affection, he had reason to think his days would be shortened, and his death probably sudden, which was exactly verified. On the 10th of February 1773, he was found dead in his bed.

In 1774, his son, the present Professor of Medicine at Edinburgh, published "The Father's Legacy to his Daughters," which was written solely for their use, when death had deprived them of their mother. On such an occasion we cannot be surprised that he was inspired with the most tender solicitude for their welfare. Parental love and anxiety are manifested here without disguise or restraint. It shows, in a most conspicuous point of view, the goodness of his heart as a man, and his merit as a philosopher. Mr. Hayley says, that he united the noblest affections of the heart, to great elegance of mind; and is justly ranked among the most amiable of moral writers

Dr. Beattie, who was long his intimate friend, paid a tribute to his memory in the following beautiful lines of his Minstrel:—

“ Adieu, ye lays, that fancy’s flowers adorn,
The soft amusement of the vacant mind !
He sleeps in dust, and all the Muses mourn ;
He, whom each virtue fir’d, each grace refin’d,
Friend ! teacher ! pattern ! darling of mankind !
He sleeps in dust !—Ah, how should I pursue
My theme !—To heart consuming grief resign’d,
Here on his recent grave I fix my view ;
And pour my bitter tears—Ye flow’ry lays, adieu !
Art thou, my Gregory, for ever fled !
And am I left to unavailing wo !
When fortune’s storms assail this weary head,
Where cares long since have shed untimely snow,
Ah ! now for comfort whither shall I go !
No more thy soothing voice my anguish cheers :
Thy placid eyes with smiles no longer glow,
My hopes to cherish, and allay my fears.
’T is meet that I should mourn—Flow forth afresh, my
tears.”

PREFACE.

THAT the subsequent Letters were written by a tender Father in a declining state of health, for the instruction of his Daughters, and not intended for the Public, is a circumstance which will recommend them to every one who considers them in the light of admonition and advice. In such domestic intercourse, no sacrifices are made to prejudices, to customs, or to fashionable opinions. Paternal love, paternal care, speak their genuine sentiments, undisguised and unrestrained. A father's zeal for his daughters improvement, in whatever can make a woman amiable, with a father's quick apprehension of the dangers that too often arise, even from the attainment of that very point, suggest his admonitions, and render him attentive to a thousand little graces and little decorums, which would escape the nicest moralist who should undertake the subject on uninterested speculation. Every faculty is on the alarm, when the objects of such tender affection are concerned.

In the writer of these Letters paternal tenderness and vigilance were doubled, as he was at the time sole

parent; death having before deprived the young ladies of their excellent mother. His own precarious state of health inspired him with the most tender solicitude for their future welfare; and though he might have concluded, that the impression made by his instruction and uniform example could never be effaced from the memory of his children, yet his anxiety for their orphan condition suggested to him this method of continuing to them those advantages.

The Editor is encouraged to offer this Treatise to the Public, by the very favorable reception which the rest of his Father's works have met with. The Comparative View of the state of Man and other animals, and the Essay on the Office and Duties of a Physician, have been very generally read; and, if he is not deceived by the partiality of his friends, he has reason to believe they have met with general approbation.

In some of those tracts, the Author's object was to improve the taste and understanding of his reader; in others, to mend his heart; in others, to point out to him the proper use of philosophy, by showing its application to the duties of common life. In all his writings, his chief view was the good of his fellow creatures; and as those among his friends, in whose taste and judgment he most confided, think the publication of this small work will contribute to that general design, and at the same time do honor to his memory, the Editor can no longer hesitate to comply with their advice in communicating it to the public.

FATHER'S LEGACY

TO

HIS DAUGHTERS.

My dear Girls,

You had the misfortune to be deprived of your mother, at a time of life when you were insensible of your loss, and could receive little benefit, either from her instruction, or her example.—Before this comes to your hands, you will likewise have lost your father.

I have had many melancholy reflections on the forlorn and helpless situation you must be in, if it should please God to remove me from you, before you arrive at that period of life, when you will be able to think and act for yourselves. I know mankind too well. I know their falsehood, their dissipation, their coldness to all the duties of friendship and humanity. I know the little attention paid to helpless infancy.—You will meet with few friends disinterested enough to do you good offices, when you are incapable of making them any return, by

contributing to their interest or their pleasure, or even to the gratification of their vanity.

I have been supported under the gloom naturally arising from these reflections, by a reliance on the goodness of that Providence which has hitherto preserved you, and given me the most pleasing prospect of the goodness of your disposition; and by the secret hope that your mother's virtues will entail a blessing on her children.

The anxiety I have for your happiness has made me resolve to throw together my sentiments relating to your future conduct in life.—If I live for some years, you will receive them with much greater advantage, suited to your different geniuses and dispositions: if I die sooner, you must receive them in this very imperfect manner,—the last proof of my affection.

You will remember your father's fondness, when perhaps every other circumstance relating to him is forgotten. This remembrance, I hope, will induce you to give a serious attention to the advices I am now going to leave with you.—I can request this attention with the greatest confidence, as my sentiments on the most interesting points that regard life and manners, were entirely correspondent to your mother's, whose judgment and taste I trusted much more than my own.

You must expect that the advice which I shall give you will be very imperfect, as there are many nameless delicacies, in female manners, of which none but a woman can judge.—You will have one advantage by attending to what I am going to leave with you; you

will hear, at least for once in your lives, the genuine sentiments of a man who has no interest in flattering or deceiving you.—I shall throw my reflections together without any studied order, and shall only, to avoid confusion, range them under a few general heads.

You will see, in a little treatise of mine, just published, in what an honorable point of view I have considered your sex; not as domestic drudges, or the slaves of our pleasures, but as our companions and equals; as designed to soften our hearts and polish our manners; and, as Thomson finely says,

To raise the virtues, animate the bliss,
And sweeten all the toils of human life.

I shall not repeat what I have there said on this subject; I shall not observe, that, from the view I have given of your natural character and place in society, there arises a certain propriety of conduct peculiar to your sex. It is this peculiar propriety of female manners of which I intend to give you my sentiments, without touching on those general rules of conduct, by which men and women are equally bound.

While I explain to you that system of conduct which I think will tend most to your honor and happiness, I shall, at the same time, endeavor to point out those virtues and accomplishments which render you most respectable and most amiable in the eyes of my own sex.

RELIGION.

THOUGH the duties of Religion, strictly speaking, are equally binding on both sexes; yet certain differences in their natural character and education, render some vices in your sex particularly odious. The natural hardness of *our* hearts and strength of *our* passions, inflamed by the uncontrolled license we are too often indulged with in our youth, are apt to render *our* manners more dissolute, and make *us* less susceptible of the finer feelings of the heart. Your superior delicacy, your modesty, and the usual severity of your education, preserve *you*, in a great measure, from any temptation to those vices to which *we* are most subjected. The natural softness and sensibility of your dispositions particularly fit you for the practice of those duties where the heart is chiefly concerned. And this, along with the natural warmth of your imagination, renders you susceptible of the feelings of devotion.

There are many circumstances in your situation that peculiarly require the supports of religion to enable you to act in them with spirit and propriety. [Your whole life is often a life of suffering. You cannot plunge into business, or dissipate yourselves in pleasure and riot, as men too often do, when under the pressure of misfortunes. You must bear your sorrows in silence, unknown and unpitied. You must often put on a face

of serenity and cheerfulness, when your hearts are torn with anguish, or sinking in despair. Then your only resource is in the consolations of Religion.] It is chiefly owing to these, that you bear domestic misfortunes better than we do.

But you sometimes are in very different circumstances, that equally require the restraints of religion. The natural vivacity, and perhaps the natural vanity of your sex, is very apt to lead you into a dissipated state of life, that deceives you under the appearance of innocent pleasure; but which in reality wastes your spirits, impairs your health, weakens all the superior faculties of your minds, and often sullies your reputations. Religion, by checking this dissipation, and rage for pleasure, enables you to draw more happiness, even from those very sources of amusement, which, when too frequently applied to, are often productive of satiety and disgust.

Religion is rather a matter of sentiment than reasoning. The important and interesting articles of faith are sufficiently plain. Fix your attention on these, and do not meddle with controversy. If you get into that, you plunge into a chaos, from which you will never be able to extricate yourselves. It spoils the temper, and, I suspect, has no good effect on the heart.

Avoid all books, and all conversation, that tend to shake your faith on those great points of religion, which should serve to regulate your conduct, and on which your hopes of future and eternal happiness depend.

Never indulge yourselves in ridicule on religious subjects; nor give countenance to it in others, by seeming

diverted with what they say. This, to people of good breeding, will be a sufficient check.

I wish you to go no further than the Scriptures for your religious opinions. Embrace those you find clearly revealed. Never perplex yourselves about such as you do not understand, but treat them with silent and becoming reverence.—I would advise you to read only such religious books as are addressed to the heart; such as inspire pious and devout affections; such as are proper to direct you in your conduct;—and not such as tend to entangle you in the endless maze of opinions and systems.

Be punctual in the stated performance of your private devotions, morning and evening.—If you have any sensibility or imagination, this will establish such an intercourse between you and the Supreme Being, as will be of infinite consequence to you in life. It will communicate an habitual cheerfulness to your tempers, give a firmness and steadiness in your virtue, and enable you to go through all the vicissitudes of human life with propriety and dignity.

I wish you to be regular in your attendance on public worship, and in receiving the communion. Allow nothing to interrupt your public or private devotions, except the performance of some active duty in life, to which they should always give place.—In your behaviour at public worship, observe an exemplary attention and gravity.

That extreme strictness which I recommend to you in these duties, will be considered by many of your ac-

quaintance as a superstitious attachment to forms: but in the advices I give you on this and other subjects, I have an eye to the spirit and manners of the age. There is a levity and dissipation in the present manners, a coldness and listlessness in whatever relates to religion, which cannot fail to infect you, unless you purposely cultivate in your minds a contrary bias, and make the devotional taste habitual.

Avoid all grimace and ostentation in your religious duties. They are the usual cloaks of hypocrisy; at least, they show a weak and vain mind.

Do not make Religion a subject of common conversation in mixed companies. When it is introduced, rather seem to decline it. At the same time, never suffer any person to insult you by any foolish ribaldry on your religious opinions; but show the same resentment you would naturally do on being offered any other personal insult. But the surest way to avoid this, is by a modest reserve on the subject, and by using no freedom with others about their religious sentiments.

Cultivate an enlarged charity for all mankind, however they may differ from you in their religious opinions. That difference may probably arise from causes in which you had no share, and from which you can derive no merit.

Show your regard to Religion, by a distinguishing respect to all its ministers, of whatever persuasion, who do not by their lives dishonor their profession: but never allow them the direction of your consciences, lest they taint you with the narrow spirit of their party.

The best effect of your religion will be a diffusive humanity to all in distress. Set apart a certain proportion of your income as sacred to charitable purposes: but in this, as well as in the practice of every other duty, carefully avoid ostentation. Vanity is always defeating her own purposes. Fame is one of the natural rewards of virtue: do not pursue her, and she will follow you.

Do not confine your charity to giving money. You may have many opportunities of showing a tender and compassionate spirit where your money is not wanted. There is a false and unnatural refinement in sensibility, which makes some people shun the sight of every object in distress. Never indulge this, especially where your friends or acquaintances are concerned. Let the days of their misfortunes, when the world forgets or avoids them, be the season for you to exercise your humanity and friendship. The sight of human misery softens the heart, and makes it better; it checks the pride of health and prosperity; and the distress it occasions, is amply compensated by the consciousness of doing your duty, and by the secret endearment which nature has annexed to all our sympathetic sorrows.

Women are greatly deceived, when they think they recommend themselves to *our* sex by their indifference about religion. Even those men who are themselves unbelievers, dislike infidelity in *you*. Every *man* who knows human nature, connects a religious taste in *your* sex, with softness and sensibility of heart; at least, *we* always consider the want of it as a proof of that hard and masculine spirit, which, of all your faults, *we* dis-

like the most. Besides, *men* consider *your* religion as one of their principal securities for that female virtue in which *they* are most interested. If a gentleman pretend an attachment to any of *you*, and endeavor to shake your religious principles, be assured he is either a fool, or has designs on you, which he dares not openly avow.

You will probably wonder at my having educated you in a church different from my own. The reason was plainly this: I looked on the differences between our churches to be of no real importance, and that a preference of one to the other was a mere matter of taste. Your mother was educated in the church of England, and had an attachment to it; and I had a prejudice in favor of every thing she liked. It never was her desire that you should be baptized by a clergyman of the church of England, or be educated in that church: on the contrary, the delicacy of her regard to the smallest circumstance that could affect me in the eye of the world, made her anxiously insist it might be otherwise: but I could not yield to her in that kind of generosity. When I lost her, I became still more determined to educate you in that church, as I feel a secret pleasure in doing every thing that appears to me to express my affection and veneration for her memory. I draw but a very faint and imperfect picture of what your mother *was*, while I endeavor to point out what *you should be*.*

* The reader will remember, that such observations as respect equally both the sexes, are all along as much as possible avoided.

CONDUCT AND BEHAVIOR.

ONE of the chief beauties in a female character, is that modest *reserve*, that retiring *delicacy*, which avoids the public eye, and is disconcerted even at the gaze of admiration. I do not wish you to be insensible to applause; if you were, you must become, if not worse, at least less amiable women. But you may be dazzled by that admiration, which yet rejoices your hearts.

When a girl ceases to *blush*, she has lost the most powerful charm of beauty. That extreme sensibility which it indicates, may be a weakness and incumbrance in *our* sex, as I have too often felt; but in *yours* it is peculiarly engaging. Pedants, who think themselves philosophers, ask, why a woman should blush when she is conscious of no crime? It is a sufficient answer, that Nature has made *you* to blush when you are guilty of no fault, and has forced *us* to love you because you do so. Blushing is so far from being necessarily an attendant on guilt, that it is the usual companion of innocence.

This modesty, which I think so essential in your sex, will naturally dispose you to be rather silent in company, especially in a large one. People of sense and discernment will never mistake such silence for dulness. One may take a share in conversation without uttering a syllable. The expression in the countenance shows it; and this never escapes an observing eye.

I should be glad that you had an easy *dignity* in

your behavior at public places ; but not that confident ease, that unabashed countenance, which seems to set the company at defiance. If, while a gentleman is speaking to you, one of superior rank addresses you, do not let your eager attention and visible preference betray the flutter of your heart. Let your pride, on this occasion, preserve you from that meanness into which your vanity would sink you. Consider, that you expose yourself to the ridicule of the company, and affront one gentleman, only to swell the triumph of another, who perhaps thinks he does you honor in speaking to you. ;

Converse with men even of the first rank with that dignified modesty which may prevent the approach of the most distant familiarity, and consequently prevent them from feeling themselves your superiors.

Wit is the most dangerous talent you can possess : it must be guarded with great discretion and good-nature, otherwise it will create you many enemies. *Wit* is perfectly consistent with softness and delicacy ; yet they are seldom found united. *Wit* is so flattering to vanity, that they who possess it become intoxicated, and lose all self-command.

Humor is a different quality. It will make your company much solicited : but be cautious how you indulge it. It is often a great enemy to delicacy, and a still greater one to dignity of character. It may sometimes gain you applause, but will never procure you respect.

! Be even cautious in displaying your good sense. It

will be thought you assume a superiority over the rest of the company. But if you happen to have any learning, keep it a profound secret, especially from the men, who generally look with a jealous and malignant eye on a woman of great parts and a cultivated understanding.

A man of real genius and candor is far superior to this meanness: but such a one will seldom fall in your way; and, if by accident he should, do not be anxious to show the full extent of your knowledge. If he has any opportunities of seeing you, he will soon discover it himself: and, if you have any advantages of person or manner, and keep your own secret, he will probably give you credit for a great deal more than you possess. The great art of *pleasing* in conversation, consists in making the company pleased with themselves. You will more readily hear them talk yourselves into their good graces.

Beware of *detraction*, especially where your own sex are concerned: *you* are generally accused of being particularly addicted to this vice;—I think unjustly: *men* are fully as guilty of it when their interests interfere. As *your* interests more frequently clash, and as *your* feelings are quicker than *ours*, your temptations to it are more frequent. For this reason, be particularly tender of the reputation of your own sex, especially when they happen to rival *you* in *our* regards. *We* look on this as the strongest proof of dignity and true greatness of mind.

Show a compassionate sympathy to unfortunate wo-

men, especially to those who are rendered so by the villany of men. Indulge a secret pleasure, I may say pride, in being the friends and refuge of the unhappy, but without the vanity of showing it.

Consider every species of *indehelicacy* in conversation, as shameful in itself, and as highly disgusting to *us*. All double-entendre is of this sort. The dissoluteness of *men's* education allows them to be diverted with a kind of wit, which yet they have delicacy enough to be shocked at, when it comes from *your* mouths, or even when *you* hear it without pain and contempt. Virgin purity is of that delicate nature, that it cannot hear certain things without contamination. It is always in your power to avoid these. No man, but a brute, or a fool, will insult a woman with conversation which he sees gives her pain, nor will he dare to do it, if she resent the injury with a becoming spirit. There is a dignity in conscious virtue, which is able to awe the most shameless and abandoned of men.

You will be reproached, perhaps, with *prudery*. By prudery is generally meant an affectation of delicacy. Now I do not wish you to *affect* delicacy; I wish you to *possess* it. At any rate, it is better to run the risk of being thought ridiculous, than disgusting.

The *men* will complain of your *reserve*. They will assure you, that a more frank behavior would make you more amiable: but, trust me, they are not sincere when they tell you so.—I acknowledge, that on some occasions it might render you more agreeable as *companions*, but it would make you less amiable as *women*:

an important distinction, which many of your sex are not aware of.—After all, I wish you to have great ease and openness in your conversation. I only point out some considerations which ought to regulate your behavior in that respect.

Have a sacred regard to *truth*. Lying is a mean and despicable vice.—I have known some women of excellent parts, who were so much addicted to it, that they could not be trusted in the relation of any story especially if it contained any thing of the marvellous, or if they themselves were the heroines of the tale. This weakness did not proceed from a bad heart, but was merely the effect of vanity or an unbridled imagination.—I do not mean to censure that lively embellishment of a humorous story, which is only intended to promote innocent mirth.

There is a certain *gentleness* of spirit and manners extremely engaging in your sex;—not that indiscriminate attention, that unmeaning simper, which smiles on all alike. This arises, either from an affectation of softness, or from perfect insipidity.

There is a species of *refinement in luxury*, just beginning to prevail among the gentlemen of this country, to which our ladies are yet as great strangers as any women upon earth: I hope, for the honor of the sex, they may ever continue so:—I mean, the luxury of eating. It is a despicable selfish vice in *men*; but in *your sex* it is beyond expression indelicate and disgusting.

Every one who remembers a few years back, is sen-

sible of a very striking change in the attention and respect formerly paid by the gentlemen to the ladies. Their drawing-rooms are deserted; and, after dinner and supper, the gentlemen are impatient till they retire. How they came to lose this respect, which nature and politeness so well entitle them to, I shall not here particularly inquire. The revolutions of manners in any country depend on causes very various and complicated. I shall only observe, that the behavior of the ladies in the last age, was very reserved and stately. It would now be reckoned ridiculously stiff and formal. Whatever it was, it had certainly the effect of making them more respected.

A fine woman, like other fine things in nature, has her proper point of view, from which she may be seen to most advantage. To fix this point requires great judgment, and an intimate knowledge of the human heart.—By the present mode of female manners, the ladies seem to expect that they shall regain their ascendancy over *us*, by the fullest display of their personal charms; by being always in *our* eye at public places: by conversing with *us* with the same unreserved freedom as we do with one another; in short, by resembling *us* as nearly as they possibly can.—But a little time and experience will show the folly of this expectation and conduct.

The power of a fine woman over the hearts of men,—of men of the finest parts, is even beyond what she conceives. They are sensible of the pleasing illusion; but they cannot, nor do they wish to dissolve it. But

if she is determined to dispel the charm, it certainly is in her power: she may soon reduce the *angel* to a very *ordinary girl*.

There is a native dignity in ingenuous modesty to be expected in *your* sex, which is your natural protection from the familiarities of the *men*, and which you should feel previous to the reflection, that it is your interest to keep yourselves sacred from all personal freedoms. The many nameless charms and endearments of beauty should be reserved to bless the arms of the happy man to whom you give your heart; but who, if he has the least delicacy, will despise them, if he knows that they have been prostituted to fifty men before him. — The sentiment, that a woman may allow all innocent freedoms, provided her virtue is secure, is both grossly indelicate and dangerous, and has proved fatal to many of your sex.

Let me now recommend to your attention that *elegance*, which is not so much a quality itself, as the high polish of every other. It is what diffuses an ineffable grace over every look, every motion, every sentence you utter. It gives that charm to beauty, without which it generally fails to please. It is partly a personal quality; in which respect, it is the gift of nature: but I speak of it principally as a quality of the mind. In a word, it is the perfection of taste in life and manners:—every virtue and every excellency in their most graceful and amiable forms.

You may perhaps think that I want to throw every spark of nature out of your composition, and to make

you entirely artificial. Far from it: I wish you to possess the most perfect simplicity of heart and manners. I think you may possess dignity without pride, affability without meanness, and simple elegance without affectation.—Milton had my idea, when he says of Eve—

Grace was in all her steps, Heaven in her eye,
In every gesture dignity and love.

AMUSEMENTS.

EVERY period of life has amusements which are natural and proper to it. You may indulge the variety of your tastes in these, while you keep within the bounds of that propriety which is suitable to your sex.

Some amusements are conducive to health; as various kinds of exercise: some are connected with qualities really useful; as different kinds of women's work, and all the domestic concerns of a family: some are elegant accomplishments; as dress, dancing, music, and drawing.—Such books as improve your understanding, enlarge your knowledge, and cultivate your taste, may be considered in a higher point of view than mere amusements; there are a variety of others, which are neither useful nor ornamental;—such as plays of different kinds.

I would particularly recommend to you those exer-

cises that oblige you to be much abroad in the open air ;—such as walking, and riding on horseback. This will give vigor to your constitutions, and a bloom to your complexions. If you accustom yourselves to go abroad always in chairs and carriages, you will soon become so enervated, as to be unable to go out of doors without them. They are, like most articles of luxury, useful and agreeable when judiciously used ; but when made habitual, they become both insipid and pernicious.

An attention to your health is a duty you owe to yourselves and to your friends. Bad health seldom fails to have an influence on the spirits and temper. The finest geniuses, the most delicate minds, have very frequently a correspondent delicacy of bodily constitution, which they are too apt to neglect. Their luxury lies in reading and late hours, equal enemies to health and beauty.

But, though good health be one of the greatest blessings of life, never make a boast of it ; but enjoy it in grateful silence. We so naturally associate the idea of female softness and delicacy, with a correspondent delicacy of constitution, that, when a woman speaks of her great strength, her extraordinary appetite, her ability to bear excessive fatigue, we recoil at the description, in a way she is little aware of.

The intention of your being taught needle-work, knitting, and such like, is not on account of the intrinsic value of all you can do with your hands, which is trifling ; but to enable you to judge more perfectly of that

kind of work, and to direct the execution of it in others. Another principal end is to enable you to fill up, in a tolerably agreeable way, some of the many solitary hours you must necessarily pass at home.—It is a great article in the happiness of life, to have your pleasures as independent of others as possible. By continually gadding abroad in search of amusement, you lose the respect of all your acquaintances, whom you oppress with those visits, which, by a more discreet management, might have been courted.

The domestic economy of a family is entirely a woman's province, and furnishes a variety of subjects for the exertion both of good sense and good taste. If you ever come to have the charge of a family, it ought to engage much of your time and attention, nor can you be excused from this by any extent of fortune, though, with a narrow one, the ruin that follows the neglect of it, may be more immediate.

I am at the greatest loss what to advise you in regard to books. There is no impropriety in your reading history, or cultivating any art or science to which genius or accident may lead you. The whole volume of Nature lies open to your eye, and furnishes an infinite variety of entertainment. If I were sure that Nature had given you such strong principles of taste and sentiment as would remain with you, and influence your future conduct, with the utmost pleasure would I endeavor to direct your reading in such a way as might form that taste to the utmost perfection of truth and elegance. "But when I reflect how easy it is to warm a girl's im-

agination, and how difficult deeply and permanently to affect her heart; how readily she enters into every refinement of sentiment, and how easily she can sacrifice them to vanity or convenience;" I think I may very probably do you an injury, by artificially creating a taste, which, if Nature never gave it you, would only serve to embarrass your future conduct.—I do not want to *make* you any thing: I want to know what Nature has made you, and to perfect you on her plan. I do not wish you to have sentiments that might perplex you; I wish you to have sentiments that may uniformly and steadily guide you, and such as your hearts so thoroughly approve, that you would not forego them for any consideration this world could offer.

Dress is an important article in female life. The love of dress is natural to you, and therefore it is proper and reasonable. Good sense will regulate your expense in it, and good taste will direct you to dress in such a way as to conceal any blemishes, and set off your beauties, if you have any, to the greatest advantage. But much delicacy and judgment are required in the application of this rule. A fine woman shows her charms to most advantage, when she seems most to conceal them. The finest bosom in nature is not so fine as what imagination forms. The most perfect elegance of dress appears always the most easy, and the least studied.

Do not confine your attention to dress to your public appearances. Accustom yourselves to an habitual neatness; so that in the most careless undress, in your

most unguarded hours, you may have no reason to be ashamed of your appearance.—You will not easily believe how much *we* consider *your* dress as expressive of your characters. Vanity, levity, slovenliness, folly, appear through it. An elegant simplicity is an equal proof of taste and delicacy.

In *dancing*, the principal points you are to attend to are ease and grace. I would have you to dance with spirit; but never allow yourselves to be so far transported with mirth, as to forget the delicacy of your sex.—Many a girl, dancing in the gaiety and innocence of her heart, is thought to discover a spirit she little dreams of.

I know no entertainment that gives such pleasure to any person of sentiment or humor, as the theatre.—But I am sorry to say, there are few English comedies a lady can see, without a shock to delicacy. You will not readily suspect the comments gentlemen make on your behavior on such occasions. Men are often best acquainted with the most worthless of your sex, and from them too readily form their judgment of the rest. A virtuous girl often hears very indelicate things with a countenance nowise embarrassed, because in truth she does not understand them. Yet this is, most ungenerously, ascribed to that command of features, and that ready presence of mind, which you are thought to possess in a degree far beyond us; or, by still more malignant observers, it is ascribed to hardened effrontery.

Sometimes a girl laughs with all the simplicity of unsuspecting innocence, for no other reason but being in-

fectured with other people's laughing: she is then believed to know more than she should do.—If she does happen to understand an improper thing, she suffers a very complicated distress; she feels her modesty hurt in the most sensible manner, and at the same time is ashamed of appearing conscious of the injury. The only way to avoid these inconveniences, is never to go to a play that is particularly offensive to delicacy.—Tragedy subjects you to no such distress: its sorrows will soften and ennoble your hearts.

I need say little about gaming; the ladies in this country being as yet almost strangers to it.—It is a ruinous and incurable vice; and, as it leads to all the selfish and turbulent passions, is peculiarly odious in your sex. I have no objection to your playing a little at any kind of game, as a variety in your amusements, provided, that what you can possibly lose is such a trifle, as can neither interest you, nor hurt you.

In this, as well as in all important points of conduct, show a determined resolution and steadiness. This is not in the least inconsistent with that softness and gentleness so amiable in your sex: on the contrary, it gives that spirit to a mild and sweet disposition, without which it is apt to degenerate into insipidity. It makes you respectable in *your own* eyes, and dignifies you in *ours*.

FRIENDSHIP, LOVE, MARRIAGE.

THE luxury and dissipation that prevails in genteel life, as it corrupts the heart in many respects, so it renders it incapable of warm, sincere, and steady friendship. A happy choice of friends will be of the utmost consequence to you, as they may assist you by their advice and good offices. But the immediate gratification which friendship affords to a warm, open, and ingenuous heart, is of itself a sufficient motive to court it.

In the choice of your friends, have your principal regard to goodness of heart and fidelity. If they also possess taste and genius, that will still make them more agreeable and useful companions. You have particular reason to place confidence in those who have shown affection for you in your early days, when you were incapable of making them any return. This is an obligation for which you cannot be too grateful.—When you read this, you will naturally think of your mother's friend, to whom you owe so much.

If you have the good fortune to meet with any who deserve the name of friends, unbosom yourself to them with the most unsuspecting confidence. It is one of the world's maxims, never to trust any person with a secret, the discovery of which could give you any pain: but it is the maxim of a little mind and a cold heart, unless where it is the effect of frequent disappointments and bad usage. An open temper, if restrained but by

tolerable prudence, will make you, on the whole, much happier than a reserved suspicious one, although you may sometimes suffer by it. Coldness and distrust are but the too certain consequences of age and experience: but they are unpleasant feelings, and need not be anticipated before their time.

But however open you may be in talking of your own affairs, never disclose the secrets of one friend to another. These are sacred deposits, which do not belong to you, nor have you any right to make use of them.

There is another case, in which I suspect it is proper to be secret, not so much from motives of prudence, as delicacy: I mean in love matters. Though a woman has no reason to be ashamed of an attachment to a man of merit; yet Nature, whose authority is superior to philosophy, has annexed a sense of shame to it. It is even long before a woman of delicacy dares avow to her own heart that she loves; and, when all the subterfuges of ingenuity to conceal it from herself fail, she feels a violence done both to her pride and to her modesty. This, I should imagine, must always be the case, where she is not sure of a return to her attachment.

In such a situation, to lay the heart open to any person whatever does not appear to me consistent with the perfection of female delicacy. But perhaps I am in the wrong: at the same time, I must tell you, that, in point of prudence, it concerns you to attend well to the consequences of such a discovery. These secrets, however important in your own estimation, may appear very trifling to your friend, who possibly will not enter into

your feelings, but may rather consider them as a subject of pleasantry. For this reason, love-secrets are, of all others, the worst kept. But the consequences to you may be very serious, as no man of spirit and delicacy ever valued a heart much hackneyed in the ways of love.

If, therefore, you must have a friend to pour out your heart to, be sure of her honor and secrecy. Let her not be a married woman, especially if she lives happily with her husband. There are certain unguarded moments, in which such a woman, though the best and worthiest of her sex, may let hints escape, which at other times, or to any other person than her husband, she would be incapable of: nor will a husband in this case feel himself under the same obligation of secrecy and honor, as if you had put your confidence originally in himself, especially on a subject which the world is apt to treat so lightly.

If all other circumstances are equal, there are obvious advantages in your making friends of one another. The ties of blood, and your being so much united in one common interest, form an additional bond of union to your friendship. If your brothers should have the good fortune to have hearts susceptible of friendship, to possess truth, honor, sense, and delicacy of sentiment, they are the fittest and most unexceptionable confidants. By placing confidence in them, you will receive every advantage which you could hope for from the friendship of men, without any of the inconveniences that attend such connexions with our sex.

Beware of making confidants of your servants. Dignity, not properly understood, very readily degenerates into pride, which enters into no friendship, because it cannot bear an equal, and is so fond of flattery as to grasp at it even from servants and dependants. The most intimate confidants, therefore, of proud people, are valets-de-chambre and waiting-women.—Show the utmost humanity to your servants; make their situation as comfortable to them as possible: but if you make them your confidants, you spoil them, and debase yourselves.

Never allow any person, under the pretended sanction of friendship, to be so familiar as to lose a proper respect for you. Never allow them to tease you on any subject that is disagreeable, or where you have once taken your resolution. Many will tell you, that this reserve is inconsistent with the freedom which friendship allows: but a certain respect is as necessary in friendship as in love. Without it, you may be liked as a *child*, but you will never be loved as an *equal*.

The temper and dispositions of the heart in your sex make you enter more readily and warmly into friendships, than men. Your natural propensity to it is so strong, that you often run into intimacies which you soon have sufficient cause to repent of: and this makes your friendships so very fluctuating.

Another great obstacle to the sincerity as well as steadiness of your friendships, is the great clashing of your interests in the pursuits of love, ambition, or vanity—For these reasons, it would appear, at first view,

more eligible for you to contract your friendships with the men. Among other obvious advantages of an easy intercourse between the two sexes, it occasions an emulation and exertion in each to excel and be agreeable: hence their respective excellences are mutually communicated and blended. As their interests in no degree interfere, there can be no foundation for jealousy, or suspicion, of rivalry. The friendship of a man for a woman is blended with a tenderness, which he never feels for one of his own sex, even where love is in no degree concerned. Besides, we are conscious of a natural title you have to our protection and good offices, and therefore we feel an additional obligation of honor to serve you, and to observe an inviolable secrecy, whenever you confide in us.

But apply these observations with great caution.—Thousands of women of the best hearts and finest parts have been ruined by men who approach them under the specious name of friendship. But supposing a man to have the most undoubted honor, yet his friendship to a woman is so near akin to love, that if she be very agreeable in her person, she will probably very soon find a lover, where she only wished to meet a friend.—Let me here, however, warn you against that weakness, so common among vain women,—the imagination that every man who takes particular notice of you is a lover. Nothing can expose you more to ridicule, than the taking up a man on the suspicion of being your lover, who perhaps never once thought of you in that view,

and giving yourselves those airs so common among silly women on such occasions.

There is a kind of unmeaning gallantry much practised by some men, which, if you have any discernment, you will find really very harmless. Men of this sort will attend you to public places, and be useful to you by a number of little observances, which those of a superior class do not so well understand, or have not leisure to regard, or perhaps are too proud to submit to. Look on the compliments of such men as words of course, which they repeat to every agreeable woman of their acquaintance. There is a familiarity they are apt to assume, which a proper dignity in your behavior will be easily able to check.

There is a different species of men, whom you may like as agreeable companions: men of worth, taste, and genius, whose conversation, in some respects, may be superior to what you generally meet with among your own sex. It will be foolish in you to deprive yourselves of an useful and agreeable acquaintance, merely because idle people say he is your lover. Such a man may like your company, without having any design on your person.

People whose sentiments, and particularly whose tastes, correspond, naturally like to associate together, although neither of them have the most distant view of any further connexion. But, as this similarity of minds often gives rise to a more tender attachment than friendship, it will be prudent to keep a watchful eye

over yourselves, lest your hearts become too far engaged before you are aware of it. At the same time, I do not think that your sex, at least in this part of the world, have much of that sensibility which disposes to such attachment.—What is commonly called *love* among you, is rather gratitude, and a partiality to the man who prefers you to the rest of your sex: and such a man you often marry, with little of either personal esteem or affection. Indeed, without any unusual share of natural sensibility, and very peculiar good fortune, a woman in this country has very little probability of marrying for love.

It is a maxim laid down among you, and a very prudent one it is, That love is not to begin on *your* part, but is entirely to be the consequence of *our* attachment to you. Now, supposing a woman so have sense and taste, she will not find many men to whom she can possibly be supposed to bear any considerable share of esteem. Among these few, it is very great chance if any of them distinguishes her particularly.—Love, at least with *us*, is exceedingly capricious, and will not always fix where reason says it should. But, supposing one of them should become particularly attached to her, it is still extremely improbable, that he should be the man in the world her heart most approved of.

As, therefore, Nature has not given *you* that unlimited range in your choice which *we* enjoy, she has wisely and benevolently assigned to you a greater flexibility of taste on this subject. Some agreeable qualities recommend a gentleman to your common good liking and

friendship. In the course of his acquaintance, he contracts an attachment to you. When you perceive it, it excites your gratitude ; this gratitude rises into preference ; and this preference, perhaps, at last advances to some degree of attachment, especially if it meets with crosses and difficulties : for these, and a state of suspense, are very great incitements to attachment, and are the food of love in both sexes. If attachment was not excited in your sex in this manner, there is not one of a million of you that could ever marry with any degree of love.

A man of taste and delicacy marries a woman because he loves her more than any other ; a woman of equal taste and delicacy marries him, because she esteems him, and because he gives her that preference : but if a man unfortunately becomes attached to a woman whose heart is secretly pre-engaged, his attachment, instead of obtaining a suitable return, is particularly offensive ; and if he persists to tease her, he makes himself equally the object of her scorn and aversion.

The effects of love among men are diversified by their different tempers. An artful man may counterfeit every one of them so as easily to impose on a young girl of an open, generous, and feeling heart, if she is not extremely on her guard. The finest parts in such a girl may not always prove sufficient for her security. The dark and crooked paths of cunning are unsearchable and inconceivable to an honorable and elevated mind.

The following, I apprehend, are the most genuine effects of an honorable passion among the men, and the

most difficult to counterfeit.—A man of delicacy often betrays his passion by his too great anxiety to conceal it, especially if he has little hopes of success. True love, in all its stages, seeks concealment, and never expects success: it renders a man not only respectful, but timid to the highest degree in his behavior to the woman he loves. To conceal the awe he stands in of her, he may sometimes affect pleasantry, but it sits awkwardly on him, and he quickly relapses into seriousness, if not into dullness. He magnifies all her real perfections in his imagination, and is either blind to her failings, or converts them into beauties. Like a person conscious of guilt, he is jealous that every eye observes him; and, to avoid this, he shuns all the little observances of common gallantry.

His heart and his character will be improved in every respect by his attachment; his manners will become more gentle, and his conversation more agreeable: but diffidence and embarrassment will always make him appear to disadvantage in the company of his mistress. If the fascination continue long, it will totally depress his spirit, and extinguish every active, vigorous, and manly principle of his mind. You will find this subject beautifully and pathetically painted in Thomson's *Spring*.

When you observe in a gentleman's behavior, these marks which I have described above, reflect seriously what you are to do. If his attachment is agreeable to you, I leave you to do as Nature, good sense, and delicacy shall direct you. If you love him, let me advise you

never to discover to him the full extent of your love ; no, not although you marry him. *That* sufficiently shows your preference, which is all he is entitled to know. If he has delicacy, he will ask for no stronger proof of your affection for *your* sake ; if he has sense, he will not ask it for *his own*.—This is an unpleasant truth ; but it is my duty to let you know it. Violent love cannot subsist, at least cannot be expressed, for any time together, on both sides ; otherwise the certain consequence, however concealed, is satiety and disgust. Nature, in this case, has laid the reserve on you.

If you see evident proofs of a gentleman's attachment, and are determined to shut your heart against him ; as you ever hope to be used with generosity by the person who shall engage your own heart, treat him honorably and humanely ; do not let him linger in a miserable suspense, but be anxious to let him know your sentiments with regard to him.

However people's hearts may deceive them, there is scarcely a person that can love for any time without at least some distant hope of success. If you really wish to undeceive a lover, you may do it in a variety of ways. There is a certain species of easy familiarity in your behavior, which may satisfy him, if he has any discernment left, that he has nothing to hope for.—But perhaps your particular temper may not admit of this.—You may easily show that you want to avoid his company ; but if he is a man whose friendship you wish to preserve, you may not choose this method, because then you lose him in every capacity.—You may get a common friend

to explain matters to him, or fall on many other devices, if you are seriously anxious to put him out of suspense.

But if you are resolved against every such method, at least do not shun opportunities of letting him explain himself; if you do this, you act barbarously and unjustly. If he brings you to an explanation, give him a polite, but resolute and decisive answer. In whatever way you convey your sentiments to him, if he is a man of spirit and delicacy, he will give you no further trouble, nor apply to your friends for their intercession. This last is a method of courtship which every man of spirit will disdain. He will never whine nor sue for pity. That would mortify him almost as much as your scorn. In short, you may possibly break such a heart, but you can never bend it. Great pride always accompanies delicacy, however concealed under the appearance of the utmost gentleness and modesty; and is the passion, of all others, the most difficult to conquer.

There is a case where a woman may coquette justifiably to the utmost verge which her conscience will allow; it is, where a gentleman purposely declines to make his addresses, till such time as he thinks himself perfectly sure of her consent. This at bottom is intended to force a woman to give up the undoubted privilege of her sex; the privilege of refusing: it is intended, to force her to explain herself, in effect, before the gentleman deigns to do it, and by this means to oblige her to violate the modesty and delicacy of her sex, and to invert the clearest order of nature. All this sacrifice is proposed to be made merely to gratify a most despicable vanity in

a man, who would degrade the very woman whom he wishes to make his wife.

It is of great importance to distinguish, whether a gentleman, who has the appearance of being your lover, delays to speak explicitly, from the motive I have mentioned, or from a diffidence inseparable from true attachment. In the one case, you can scarcely use him too ill; in the other, you ought to use him with great kindness: and the greatest kindness you can show him, if you are determined not to listen to his addresses, is to let him know it as soon as possible.

I know the many excuses with which women endeavor to justify themselves to the world, and to their own consciences, when they act otherwise.—Sometimes they plead ignorance, or at least uncertainty, of the gentleman's real sentiments. That may sometimes be the case.—Sometimes they plead the decorum of their sex, which enjoins an equal behavior to all men, and forbids them to consider any man as a lover till he has directly told them so.—Perhaps few women carry their ideas of female delicacy and decorum so far as I do: but, I must say, you are not entitled to plead the obligation of these virtues, in opposition to the superior ones of gratitude, justice, and humanity. The man is entitled to all these, who prefers you to the rest of your sex, and perhaps whose greatest weakness is this very preference.—The truth of the matter is, vanity, and the love of admiration, is so prevailing a passion among you, that you may be considered to make a very great sacrifice whenever you give up a lover, till every art of coquetry fails

to keep him, or till he forces you to an explanation. You can be fond of the love, when you are indifferent to, or even when you despise, the lover.

But the deepest and most artful coquetry is employed by women of superior taste and sense, to engage and fix the heart of a man whom the world and whom they themselves esteem, although they are firmly determined never to marry him. But his conversation amuses them, and his attachment is the highest gratification to their vanity; nay, they can sometimes be gratified with the utter ruin of his fortune, fame, and happiness. God forbid I should ever think so of all your sex! I know many of them have principles, have generosity, and dignity of soul, that elevate them above the worthless vanity I have been speaking of.

Such a woman, I am persuaded, may always convert a lover, if she cannot give him her affections, into a warm and steady friend, provided he is a man of sense, resolution, and candor. If she explains herself to him with a generous openness and freedom, he must feel the stroke as a man; but he will likewise bear it as a man: what he suffers, he will suffer in silence. Every sentiment of esteem will remain; but love, though it requires very little food, and is easily surfeited with too much, yet it requires some. He will view her in the light of a married woman; and, though passion subsides, yet a man of candid and generous heart always retains a tenderness for a woman he has once loved, and who has used him well, beyond what he feels for any other of her sex.

If he has not confided his own secret to any body, he

has an undoubted title to ask you not to divulge it. If a woman chooses to trust any of her companions with her own unfortunate attachments, she may, as it is her own affair alone : but, if she has any generosity or gratitude, she will not betray a secret which does not belong to her.

Male coquetry is much more inexcusable than female, as well as more penicious ; but it is rare in this country. Very few men will give themselves the trouble to gain or retain any woman's affections, unless they have views on them either of an honorable or dishonorable kind. Men employed in the pursuits of business, ambition, or pleasure, will not give themselves the trouble to engage a woman's affections merely from the vanity of conquest, and of triumphing over the heart of an innocent and defenceless girl. Besides, people never value much what is entirely in their power. A man of parts, sentiment, and address, if he lays aside all regard to truth and humanity, may engage the hearts of fifty women at the same time ; and may likewise conduct his coquetry with so much art, as to put it out of the power of any of them to specify a single expression that could be said to be directly expressive of love.

This ambiguity of behavior, this art of keeping one in suspense, is the great secret of coquetry in both sexes. It is the more cruel in *us*, because we can carry it what length we please, and continue it as long as we please, without *your* being so much as at liberty to complain or expostulate ; whereas *we* can break our chain, and force *you* to explain, whenever we become impatient of our situation.

I have insisted the more particularly on this subject of courtship, because it may most readily happen to you at that early period of life when you can have little experience or knowledge of the world; when your passions are warm, and your judgments not arrived at such full maturity as to be able to correct them. I wish you to possess such high principles of honor and generosity as will render you incapable of deceiving, and at the same time to possess that acute discernment, which may secure you against being deceived.

A woman, in this country, may easily prevent the first impressions of love; and every motive of prudence and delicacy should make her guard her heart against them, till such time as she has received the most convincing proofs of the attachment of a man of such merit, as will justify a reciprocal regard. Your hearts indeed may be shut inflexibly and permanently against all the merits a man can possess. That may be your misfortune, but cannot be your fault. In such a situation, you would be equally unjust to yourself and your lover, if you give him your hand when your heart revolted against him. But, miserable will be your fate, if you allow an attachment to steal on you before you are sure of a return; or, what is infinitely worse, where there are wanting those qualities which alone can insure happiness in a married state.

I know nothing that renders a woman more despicable, than her thinking it essential to happiness to be married. Besides the gross indelicacy of the sentiment, it is a false one, as thousands of women have experienced.

But, if it was true, the belief that it is so, and the consequent impatience to be married, is the most effectual way to prevent it.

You must not think from this, that I do not wish you to marry: on the contrary, I am of opinion, that you may attain a superior degree of happiness in a married state, to what you can possibly find in any other. I know the forlorn and unprotected situation of an old maid, the chagrin and peevishness which are apt to infect their tempers, and the great difficulty of making a transition with dignity and cheerfulness, from the period of youth, beauty, admiration, and respect, into the calm, silent, unnoticed retreat of declining years.

I see some unmarried women, of active, vigorous minds, and great vivacity of spirits, degrading themselves; sometimes by entering into a dissipated course of life; unsuitable to their years, and exposing themselves to the ridicule of girls, who might have been their grandchildren; sometimes by oppressing their acquaintances by impertinent intrusions into their private affairs; and sometimes by being the propagators of scandal and defamation. All this is owing to an exuberant activity of spirit, which, if it had found employment at home, would have rendered them respectable and useful members of society.

I see other women, in the same situation, gentle, modest, blessed with sense, taste, delicacy, and every milder feminine virtue of the heart, but of weak spirits, bashful, and timid: I see such women sinking into obscurity and insignificance, and gradually losing every elegant accom-

plishment; for this evident reason, that they are not united to a partner who has sense, and worth, and taste, to know their value: one who is able to draw forth their concealed qualities, and show them to advantage; who can give that support to their feeble spirits which they stand so much in need of; and who, by his affection and tenderness, might make such a woman happy in exerting every talent, and accomplishing herself in every elegant art that could contribute to his amusement.

In short, I am of opinion, that a married state, if entered into from proper motives of esteem and affection, will be the happiest for yourselves, make you most respectable in the eyes of the world, and the most useful members of society. But, I confess, I am not enough of a patriot to wish you to marry for the good of the public: I wish you to marry for no other reason but to make yourselves happier. When I am so particular in my advices about your conduct, I own my heart beats with the fond hope of making you worthy the attachment of men who will deserve you, and be sensible of your merit. But Heaven forbid you should ever relinquish the ease and independence of a single life, to become the slaves of a fool or a tyrant's caprice.

As these have always been my sentiments, I shall do you but justice, when I leave you in such independent circumstances as may lay you under no temptation to do from necessity what you would never do from choice. This will likewise save you from that cruel mortification to a woman of spirit—the suspicion that a gentleman

thinks he does you an honor or a favor when he asks you for his wife.

If I live till you arrive at that age when you shall be capable to judge for yourselves, and do not strangely alter my sentiments, I shall act towards you in a very different manner from what most parents do. My opinion has always been, that, when that period arrives, the parental authority ceases.

I hope I shall always treat you with that affection and easy confidence which may dispose you to look on me as your friend. In that capacity alone I shall think myself entitled to give you my opinion; in the doing of which, I should think myself highly criminal, if I did not to the utmost of my power endeavor to divest myself of all personal vanity, and all prejudices in favor of my particular taste. If you did not choose to follow my advice, I should not, on that account, cease to love you as my children. Though my right to your obedience was expired, yet I should think nothing could release me from the ties of nature and humanity.

You may perhaps imagine, that the reserved behavior which I recommend to you, and your appearing seldom at public places, must cut off all opportunities of your being acquainted with gentlemen. I am very far from intending this. I advise you to no reserve, but what will render you more respected and beloved by our sex. I do not think public places suited to make people acquainted together. They can only be distinguished there by their looks and external behavior.

But it is in private companies alone where you can expect easy and agreeable conversation, which I should never wish you to decline. If you do not allow gentlemen to become acquainted with you, you can never expect to marry with attachment on either side.—Love is very seldom produced at first sight; at least it must have, in that case, a very unjustifiable foundation. True love is founded on esteem, in a correspondence of tastes and sentiments, and steals on the heart imperceptibly.

There is one advice I shall leave you, to which I beg your particular attention. Before your affections come to be in the least engaged to any man, examine your tempers, your tastes, and your hearts, very severely, and settle in your own minds, what are the requisites to your happiness in a married state; and, as it is almost impossible that you should get every thing you wish, come to a steady determination what you are to consider as essential, and what may be sacrificed.

If you have hearts disposed by nature for love and friendship, and possess those feelings which enable you to enter into all the refinements and delicacies of these attachments, consider well, for Heaven's sake, and, as you value your future happiness, before you give them any indulgence. If you have the misfortune (for a very great misfortune it commonly is to your sex) to have such a temper and sentiments deeply rooted in you,—If you have spirit and resolution to resist the solicitations of vanity, the persecution of friends (for you will have lost the only friend that would never per-

secute you,) and can support the prospect of the many inconveniences attending the state of an old maid, which I formerly pointed out; then you may indulge yourself in that kind of sentimental reading and conversation which is most correspondent to your feelings.

But if you find, on a strict self-examination, that marriage is absolutely essential to your happiness, keep the secret inviolable in your own bosoms, for the reason I formerly mentioned; but shun, as you would do the most fatal poison, all that species of reading and conversation which warms the imagination, which engages and softens the heart, and raises the taste above the level of common life. If you do otherwise, consider the terrible conflict of passions this may afterwards raise in your breasts.

If this refinement once takes deep root in your minds, and you do not obey its dictates, but marry from vulgar and mercenary views, you may never be able to eradicate it entirely: and then it will embitter all your married days. Instead of meeting with sense, delicacy, tenderness, a lover, a friend, an equal companion, in a husband, you may be tired with insipidity and dullness; shocked with indelicacy, or mortified by indifference. You will find none to compassionate, or even understand your sufferings; for your husbands may not use you cruelly, and may give you as much money for your clothes, personal expense, and domestic necessities, as is suitable to their fortunes. The world would therefore look on you as unreasonable women, and that did not deserve to be happy, if you were not so. To avoid

these complicated evils, if you are determined at all events to marry, I would advise you to make all your reading and amusements of such a kind, as do not affect the heart nor the imagination, except in the way of wit or humor.

I have no view, by these advices, to lead your tastes: I only want to persuade you of the necessity of knowing your own minds, which, though seemingly very easy, is what your sex seldom attain on many important occasions in life, but particularly on this of which I am speaking. There is not a quality I more anxiously wish you to possess, than that collected decisive spirit, which rests on itself, which enables you to see where your true happiness lies, and to pursue it with the most determined resolution. In matters of business, follow the advice of those who know them better than yourselves, and in whose integrity you can confide: but, in matters of taste, that depend on your own feelings, consult no one friend whatever, but consult your own hearts.

If a gentleman makes his addresses to you, or gives you reason to believe he will do so; before you allow your affections to be engaged, endeavor, in the most prudent and secret manner, to procure from your friends every necessary piece of information concerning him; such as his character for sense, his morals, his temper, fortune, and family; whether it is distinguished for parts and worth, or for folly, knavery, and loathsome hereditary diseases. When your friends inform you of these, they have fulfilled their duty. If

they go further, they have not that deference for you, which a becoming dignity on your part would effectually command.

Whatever your views are in marrying, take every possible precaution to prevent their being disappointed. If fortune, and the pleasures it brings, are your aim, it is not sufficient that the settlements of a jointure and children's provisions be ample, and properly secured; it is necessary that you should enjoy the fortune during your own life. The principal security you can have for this will depend on your marrying a good-natured, generous man, who despises money, and who will let you live where you can best enjoy that pleasure, that pomp and parade of life, for which you married him.

From what I have said, you will easily see, that I could never pretend to advise whom you should marry: but I can with great confidence advise whom you should *not* marry.

Avoid a companion that may entail any hereditary disease on your posterity, particularly (that most dreadful of all human calamities) madness. It is the height of imprudence to run into such a danger, and, in my opinion, highly criminal.

Do not marry a fool: he is the most intractable of all animals: he is led by his passions and caprices, and is incapable of hearing the voice of reason. It may probably too hurt your vanity to have husbands, for whom you have reason to blush and tremble every time they open their lips in company. But the worst circumstance that attends a fool, is his constant jealousy of his wife

being thought to govern him. This renders it impossible to lead him, and he is continually doing absurd and disagreeable things, for no other reason but to show he dares do them.

A rake is always a suspicious husband, because he has only known the most worthless of your sex. He likewise entails the worst diseases on his wife and children, if he has the misfortune to have any.

If you have a sense of religion yourselves, do not think of husbands who have none. If they have tolerable understandings, they will be glad that you have religion, for their own sakes, and for the sake of their families; but it will sink you in their esteem. If they are weak men, they will be continually teasing and shocking you about your principles. If you have children, you will suffer the most bitter distress, in seeing all your endeavors to form their minds to virtue and piety, all your endeavors to secure their present and eternal happiness, frustrated and turned into ridicule.

As I look on your choice of a husband to be of the greatest consequence to your happiness, I hope you will make it with the utmost circumspection. Do not give way to a sudden sally of passion, and dignify it with the name of love.—Genuine love is not founded in caprice; it is founded in nature, on honorable views, on virtue, on similarity of tastes, and sympathy of souls.

If you have these sentiments, you will never marry any one, when you are not in that situation, in point of fortune, which is necessary to the happiness of either

of you. What that competency may be, can only be determined by your tastes. It would be ungenerous in you to take advantage of a lover's attachment, to plunge him into distress; and, if he has any honor, no personal gratification will ever tempt him to enter into any connexion which will render you unhappy. If you have as much between you as to satisfy all your demands, it is sufficient.

I shall conclude with endeavoring to remove a difficulty which must naturally occur to any woman of reflection, on the subject of marriage. What is to become of all those refinements of delicacy, that dignity of manners, which checked all familiarities, and suspended desire in respectful and awful admiration? In answer to this, I shall only observe, that, if motives of interest or vanity have had any share in your resolutions to marry, none of these chimerical notions will give you any pain, nay, they will very quickly appear as ridiculous in your own eyes, as they probably always did in the eyes of your husbands. They have been sentiments which have floated in your imaginations, but have never reached your hearts. But, if these sentiments have been truly genuine, and if you have had the singular happy fate to attach those who understand them, you have no reason to be afraid.

Marriage, indeed, will at once dispel the enchantment raised by external beauty; but the virtues and graces that first warmed the heart, that reserve and delicacy which always left the lover something further to wish, and often made him doubtful of your sensibility or at-

tachment, may and ought ever to remain. The tumult of passion will necessarily subside: but it will be succeeded by an endearment, that affects the heart in a more equal, more sensible, and tender manner.—But I must check myself, and not indulge in descriptions that may mislead you, and that too sensibly awake the remembrance of my happier days, which, perhaps, it were better for me to forget for ever.

I have thus given you my opinion on some of the most important articles of your future life, chiefly calculated for that period when you are just entering the world. I have endeavored to avoid some peculiarities of opinion, which, from their contradiction to the general practice of the world, I might reasonably have suspected were not so well founded. But, in writing to you, I am afraid my heart has been too full, and too warmly interested, to allow me to keep this resolution. This may have produced some embarrassment, and some seeming contradictions. What I have written has been the amusement of some solitary hours, and has served to divert some melancholy reflections. I am conscious I undertook a task to which I was very unequal, but I have discharged a part of my duty. You will at least be pleased with it, as the last mark of your father's love and attention.

END OF DR. GREGORY'S LEGACY.

MOTHER'S ADVICE

TO

HER ABSENT DAUGHTERS.

BY

LADY PENNINGTON.

INTRODUCTION

I labor to diffuse th' important good,
Till this great truth by all be understood;
"That all the pious duties which we owe
Our parents, friends, our country, and our God;
The seeds of every virtue here below,
From discipline alone, and early culture, grow."—WEST.

Among the various kinds of composition to which we are indebted for the discovery and improvement of those means which ameliorate the necessary evils of life, and promote the beneficial effects of civilisation, none have a greater claim to our attention than the didactic. It is of consequence, as involving subjects which "come home to all men's business and bosoms;" having for its aim the tendency to increase our happiness, by adding to our stores of knowledge—a quality which, it is to be deeply regretted, many other branches of learning do not possess.

English literature, unrivalled in almost every other department, can likewise boast the greatest number that any country ever produced of excellent works of this nature; to which we may perhaps justly attribute the stricter morality observed among Britons of liberal education, compared with similar classes in other kingdoms;—the superior modesty, elegance, and worth, which so eminently distinguish the British female character.

The lady, to whose abilities and misfortunes the world owes the possession of the following pages, was the wife of Sir Joseph Pennington, Bart. of Walter-Hall, Yorkshire. To a heart firmly attached to the practice of every virtue, she unfortunately united such an eccentricity of opinion on certain topics, as provided the enemies of her peace with the too fatal means of wounding her feelings, though they could not injure her reputation. This error of her life she everywhere deplores with more severity than candor thinks allowable. From melancholy experience she tells the unsuspecting female, that it is not enough that life be passed in deeds of active virtue, attended with the approbation of a good conscience, she is also amenable to the world for its opinion.—The sturdy integrity of a man may stand secure amid the storm of public censure; but, in this respect, the chief praise of the softer sex is negative—the crystal-line purity of female reputation is almost sullied by the breath even of good report.

Lady Pennington died in August, 1783. She was buried in the parish church of Fulmer, Buckinghamshire. The numerous kind and charitable offices which a good heart, assisted by even a small income, can perform, were daily exemplified in her benevolence to the poor of an extensive village, wherein she resided.

May the youthful heart be taught by her precepts to practise those virtues which she so earnestly enforces; and, from her example, learn to guard against indiscretion. Happy, indeed, are they, who shall equal her in piety, charity, and resignation.

MOTHER'S ADVICE.

My dear Jenny,

WAS there any probability that a letter from me would be permitted to reach *your hand alone*, I should not have chosen this least eligible method of writing to you.—The public is no way concerned in family affairs, and ought not to be made a party in them;—but my circumstances are such as lay me under a necessity of either communicating my sentiments to the world, or of concealing them *from you*;—the latter would, I think, be the breach of an indispensable duty, which obliges me to wave the impropriety of the former.

A long train of events, of a most extraordinary nature, conspired to remove you, very early, from the tender care of an affectionate mother: you were then too young to be able to form any right judgment of her conduct, and since that time it is very probable that it has been represented to you in the most unfavorable light. The general prejudice against me I never gave myself the useless trouble of any endeavor to remove. I do not mean to infer from hence, that the

opinion of others is of no material consequence ; on the contrary, I would advise you always to remember, that, next to the consciousness of acting right, the public voice should be regarded, and to endeavor by a prudent behavior, even in the most trifling instances, to secure it in your favor ;—the being educated in a different opinion was a misfortune *to me*. I was indeed early and wisely taught, that virtue was the one thing necessary, and without it no happiness could be expected either in this, or in any future state of existence ; but, with this good principle, a mistaken one was at the same time inculcated, namely, that the self-approbation, arising from conscious virtue, was alone sufficient ; and, that the censures of an ill-natured world, ever ready to calumniate, when not founded on truth, were beneath the concern of a person, whose actions were guided by the superior motive of obedience to the will of Heaven : this notion, strongly imbibed before reason had gained sufficient strength to discover its fallacy, was the cause of an inconsiderate conduct in my subsequent life, which marked my character with a disadvantageous impression. To you I shall speak with the most unreserved sincerity, not concealing a fault which you may profit by the knowledge of—and therefore I freely own, that in my younger years, satisfied with keeping strictly within the bounds of virtue, I took a foolish pleasure in exceeding those of prudence, and was ridiculously vain of indulging a latitude of behavior, into which others of my age were afraid of launching : but then, in jus-

tice to myself, I must at the same time declare, that this freedom was only taken in public company ; and, so extremely cautious was I of doing any thing that appeared to me a just ground for censure, I call Heaven to witness, your father was the first man whom I ever made any private assignation with, or even met in a room alone—nor did I take that liberty with him, till the most solemn mutual engagement, the matrimonial ceremony, had bound us to each other. My behavior then, he has frequently since acknowledged, fully convinced him I was not only innocent of any criminal act, but of every vicious thought ; and that the outward freedom of my deportment proceeded merely from a great gaiety of temper, and from a very high flow of spirits, never broke, if the expression may be allowed, into the formal rules of decorum.—To sum up the whole in a few words, my private conduct was what the severest prude could not condemn ; my public such as the most finished coquette alone would have ventured upon : the latter only could be known to the world, and, consequently, from thence must their opinion be taken. You will therefore easily be sensible, that it would not be favorable to me ; on the contrary, it gave a general prejudice against me—and this has been since made use of as an argument to gain credit to the malicious falsehoods laid to my charge :—for this reason—convinced by long experience, that the greater part of mankind are so apt to receive, and so willing to retain, a bad impression of others, that, when it is once established, there is hardly a possibility of removing it

through life: I have, for some years past, silently acquiesced in the dispensations of Providence, without attempting any justification of myself; and, being conscious that the infamous aspersions cast on my character were not founded on truth, I have sat down content with the certainty of an open and perfect acquittal of all vicious dispositions, or criminal conduct, at that great day, when all things shall appear as they really are, and when both our actions, and the most secret motives for them, will be made manifest to men and angels.

Had your father been amongst the number of those who are deceived by appearances, I should have thought it my duty to leave no method unessayed to clear myself in his opinion—but that was not the case: he knows that many of those appearances, which have been urged against me, I was forced to submit to, not only from his direction, but by his absolute command, which, contrary to reason and to my own interest, I was, for more than twelve years, weak enough implicitly to obey: and that others, even since our separation, were occasioned by some particular instances of his behavior, which rendered it impossible for me to act with safety in any other manner—to *him* I appeal for the truth of this assertion, who is conscious of the meaning—that may hereafter be explained to you. Perfectly acquainted with my principles and with my natural disposition, his heart, I am convinced, never here condemned me. Being greatly incensed that my father's will gave to me an independent fortune—which will be imagined I was accessary to, or at least that I could have prevented, he was thereby laid

open to the arts of designing men, who, having their own interest solely in view, worked him up into a desire of revenge—and from thence, upon probable circumstances into a public accusation ;—though that public accusation was supported only by the single testimony of a person, whose known falsehood had made him a thousand times declare, that he would not credit her oath in the most trifling incident ; yet, when he was disappointed of the additional evidence he might have been flattered with the hope of obtaining, 'twas too late to recede. This I sincerely believe to be the truth of the case, though I too well know his *tenacious* temper, to expect a present justification ; but, whenever he shall arrive on the verge of eternity—if reason holds her place at that awful moment, and if religion has then any power on his heart, I make no doubt, he will at that time acquit me to his children ; and with truth he must then confess, that no part of my behavior to him ever deserved the treatment I have met with. Sorry am I to be under the necessity of pointing out faults in the conduct of another, which are, perhaps, long since repented of, and ought in that case to be as much forgotten as they are most truly forgiven. Heaven knows, that, so far from retaining any degree of resentment in my heart, the person breathes not whom I wish to hurt, or to whom I would not this moment render every service in my power. The injuries which I have sustained, had I no children, should contentedly be buried in silence, till the great day of retribution ; but, in justice to you, to them, and to my-

self, it is incumbent on me, as far as possible, to efface the false impressions, which, by such silence, might be fixed on your mind, and on those of your brothers and sisters, whom I include with you.—To this end, it will be necessary to enter into a circumstantial history of near fifteen years, full of incidents of a nature so uncommon, as to be scarcely credited. This, I am convinced, will effectually clear me in your opinions, of the imputations I now lie under, and it will prove, almost to a demonstration, the true cause of those proceedings against me, that were couched under pretended motives,—as injurious to my reputation as they were false in themselves. But this must be deferred some time longer: you are all yet too young to enter into things of this kind, or to judge properly of them. When a few years shall, by ripening your understandings, remove this objection, you shall be informed of the whole truth, most impartially and without disguise ;—till then, suspend your belief of all that may have reached your ears with regard to me, and wait the knowledge of those facts, which my future letter will reveal for your information.

Thus much I thought it necessary to premise concerning myself, though foreign to the design of *this epistle*, which is only to remind you, that you have still an affectionate mother, who is anxious for your welfare, and desirous of giving you some advice with regard to your conduct in life. I would lay down a few precepts for you, which, if attended to, will supply, as far as it is in my power to supply, the deprivation of a constant

and tender maternal care. The address is *to you* in particular, your sisters being yet too young to receive it, but my intention is for the equal service of you all.

You are just entering, my dear girl, into a world full of deceit and falsehood, where few persons or things appear in their true character. Vice hides her deformity with the borrowed garb of virtue; and, though discernible to an intelligent and careful observer, by the unbecoming awkwardness of her deportment under it, she passes on thousands undetected: every present pleasure usurps the name of happiness, and as such deceives the unwary pursuer. Thus, one general mask disguises the whole face of things, and it requires a long experience, and a penetrating judgment, to discover the truth: thrice happy they, whose docile tempers improve from the instructions of maturer age, and who thereby attain some degree of this necessary knowledge, while it may be useful in directing their conduct.

The turn, which your mind may now take, will fix the happiness or misery of your future life; and I am too nearly concerned for your welfare, not to be most solicitously anxious, that you may be early led into so just a way of thinking, as will be productive to you of a prudent, rational behavior, and which will secure to you a lasting felicity. You were old enough, before our separation, to convince me, that Heaven had not denied you a good natural understanding: this, if properly cultivated, will set you above that trifling disposition, too common among the female world, which makes youth ridiculous, maturity insignificant, and old age

contemptible. It is therefore needless to enlarge on that head, since good sense there is the best adviser; and, without it, all admonitions or directions on the subject would be as fruitless, as to lay down rules for the conduct, or for the actions, of an idiot.

There is no room to doubt but that sufficient care will be taken to give you a polite education; but a religious one is of still greater consequence:—necessary as the former is for your making a proper figure in the world, and for your being well accepted in it—the latter is yet more so, to secure to you the approbation of the greatest and best of Beings, on whose favor depends your everlasting happiness.—Let therefore your duty to God be ever the first and principal object of your care; as your Creator and Governor, he claims adoration and obedience—as your Father and Friend, he demands submissive duty and affection. Remember that, from this common Parent of the Universe, you received your life—that to his general providence you owe the continuance of it—and, to his bounty you are indebted for all the health, ease, advantages, or enjoyments, which help to make that life agreeable. A sense of benefits received naturally inspires a grateful disposition, with a desire of making suitable returns—all that can here be made, for innumerable favors every moment bestowed, is a thankful acknowledgement, and a willing obedience—in these be never wanting: make it an invariable rule to begin and to end the day with a solemn address to the Deity; I mean not by this, what is commonly, with too much propriety, called *saying of prayers*, namely, a customary

repetition of a few good words, without either devotion or attention—than which nothing is more inexcusable and affrontive to the Deity—it is the homage of the heart that can alone be accepted by him. Expressions of our absolute dependence on, and our entire resignation to him, thanksgivings for the mercies already received, petitions for those blessings it is fit for us to pray for, and intercessions for all our fellow-creatures, compose the principal parts of this duty ; which may be comprised in very few words, or may be enlarged upon, as the circumstances of time and disposition may render most suitable ; for it is not the length, but the sincerity and attention of our prayers, that will make them efficacious. A good heart, joined to a tolerable understanding, will seldom be at a loss for proper words, with which to clothe these sentiments—and all persons, being best acquainted with their own particular circumstances, may reasonably be supposed best qualified for adapting their petitions and acknowledgements to them ; but for those, who are of a different opinion, there are many excellent forms of prayer already composed : amongst these, none, that I know of, are equal to Dr. Hoadley's, the late Bishop of Winchester, which I recommend to your perusal and use. In the preface to them, you will find better instructions on this head than I am capable of giving, and to these I refer you.

It is acknowledged that our petitions cannot, in any degree, alter the intention of a Being, who is in himself invariable, and without a possibility of change ; all that can be expected from them is, that, by bettering our-

selves, they will render us more proper objects of his favorable regard: and this must necessarily be the result of a serious, regular, and constant discharge of this branch of our duty—for it is scarcely possible to offer up our sincere and fervent devotions to Heaven, every morning and evening, without leaving on our minds such useful impressions, as will naturally dispose us to a ready and cheerful obedience, and will inspire a filial fear of offending—the best security virtue can have. As you value your own happiness, let not the force of bad examples ever lead you into an habitual disuse of secret prayer; nor let an unpardonable negligence so far prevail on you, as to make you rest satisfied with a formal, customary, inattentive repetition of some well chosen words—let your heart and attention always go with your lips, and experience will soon convince you, that this permission of addressing the Supreme Being, is the most valuable prerogative of human nature—the chief, nay, the only support, under all the distresses and calamities unto which this state of sin and misery is liable:—the highest rational satisfaction the mind is capable of on this side the grave, and the best preparative for everlasting happiness beyond it. This is a duty ever in your own power, and therefore you only will be culpable by the omission of it; public worship may not always be so, but, whenever it is, do not wilfully neglect the service of the church, at least on Sundays, and let your behavior there be adapted to the solemnity of the place, and to the intention of the meeting. **Regard neither the actions nor the dress of others,—**

let not your eyes rove in search of acquaintance; but in the time of divine service avoid, as much as possible, all complimentary civilities, of which there are too great an intercourse, in most of our churches;—remember that your only business there is to pay a solemn act of devotion to Almighty God; and let every part of your conduct be suitable to this great end. If you hear a good sermon, treasure it in your memory, that you may reap all the benefit it was capable of imparting; if you should hear but an indifferent one, some good things must be in it, retain those, and let the remainder be buried in oblivion; ridicule not the preacher, who no doubt has done his best, and who is rather the object of pity than of contempt, for having been placed in a situation of life to which his talents were not equal: he may, perhaps, be a good man, though he is not a great orator. I would also recommend to you the early and frequent participation of the communion, or, what is commonly called receiving the sacrament, as the indispensable duty of every Christian: there is no institution of our religion more simple, plain, and intelligible than this, as delivered to us by our Saviour; and most of the elaborate treatises written on the subject have served only to puzzle and disturb weak minds, by throwing the dark veil of superstition, and of human invention, over a plain, positive command, given by him in so explicit a manner, as to be easily comprehended by the meanest capacity, and which it is doubtless in the power of all his sincere followers to pay an acceptable obedience to. Nothing has more contributed to

the neglect of this duty, than the numerous well-meaning books that have been written to enjoin a month's or week's preparation, as previously necessary to the due performance of it; by these means filling the minds of many with needless terror, putting it even out of the power of some to receive it at all, and inducing great numbers to rest satisfied with doing it only once or twice in a year, on some high festival; whereas it was certainly the constant custom of the apostles and primitive Christians, on every Sunday,—and it ought to be received by us, as often as it is administered in the church we frequent, which in most places is but once in a month; nor do I think it excusable, at any time, to turn our backs upon the table we see prepared for that purpose, on pretence of not being fit to partake worthily of it:—the best, the only true preparation for this, and for every other part of religious duty, is a good and virtuous life, by which the mind is constantly kept in such a devotional frame, as to require but a little recollection to be suited to any particular act of worship or of obedience, that may occasionally offer:—and, without a good and virtuous life, there cannot be a greater, or more fatal mistake than to suppose, that a few days, or weeks, spent in humiliation and prayer, will render us at all the more acceptable to the Deity; or, that we should be thereby better fitted for any one instance of that duty, which we must universally pay, to be either approved by him, or to be advantageous to ourselves. I would not, therefore, advise you to read any of those weekly preparatives, which are too apt to lead the mind

into error, by teaching it to rest in a mere shadow of piety, wherein there is nothing rationally satisfactory. The best books which I have ever met with on the subject, are Bishop *Hoadley's Plain Account of the Nature and End of the Sacrament of the Lord's Supper*, and *Nelson's Great Duty of frequenting the Christian Sacrifice*. To the former are annexed the prayers which I before mentioned,—these are well worthy your attentive perusal; the design of the institution is therein fully explained, agreeably both to scripture and to reason; stripped of that veil of mystery, which has been industriously thrown over it by designing or by mistaken men: and it is there laid as plainly open to every capacity, as it was first left us by our great Master. Read *these books* with due attention; you will there find every necessary instruction concerning the rite, and every reasonable inducement to the constant, and to the conscientious performance of it.

The sincere practice of religious duties naturally leads to the proper discharge of the social, which may all be comprehended in that one great general rule of “doing unto others as you would they should do unto you:” but of these more particularly hereafter. I shall first give you my advice concerning *Employment*,—it being of great moment to set out in life in such a method as may be useful to yourself, and beneficial to others.

Time is invaluable: its loss is irretrievable!—the remembrance of having made an ill use of it must be one of the sharpest tortures to those who are on the brink of eternity!—and, what can yield a more displeasing ret-

respect, than whole years idled away in an irrational insignificant manner? examples of which are continually before our eyes. Look on every day as a blank sheet of paper put into your hands to be filled up; remember, the characters will remain to endless ages, and that they never can be expunged; be careful, therefore not to write any thing but what you may read with pleasure a thousand years after: I would not be understood in a sense so strict as might debar you from any innocent amusement, suitable to your age, and agreeable to your inclination: diversions, properly regulated, are not only allowable, they are absolutely necessary to youth, and are never criminal but when taken to excess;—that is, when they engross the whole thought—when they are made the chief business of life, then they give a distaste to every valuable employment, and, by a sort of infatuation, leave the mind in a state of restless impatience, from the conclusion of one, till the commencement of another:—this is the unfortunate disposition of many; guard most carefully against it, for nothing can be attended with more pernicious consequences. A little observation will convince you, that there is not, amongst the human species, a set of more miserable beings, than those who cannot live out of a constant succession of diversions; these people have no comprehension of the more satisfactory pleasure to be found in retirement: thought is insupportable, and consequently solitude must be intolerable to them; they are a burden to themselves, and a pest to their acquaintance, by vainly seeking for happiness in company, where they are sel-

dom acceptable ; I say vainly, for true happiness exists only in the mind—nothing foreign can give it. The utmost to be attained, by what is called a gay life, is a short forgetfulness of misery, to be felt with accumulated anguish in every interval of reflection. This restless temper is frequently the product of a too eager pursuit of pleasure in the early part of life, to the neglect of those valuable improvements which would lay the foundation of a more solid and permanent felicity. Youth is the season for diversions, but it is also the season for acquiring knowledge, for fixing useful habits, and for laying in a stock of such well-chosen materials, as may grow into a serene happiness, which will increase with every added year of life, and will bloom in the fullest perfection at the decline of it. The great art of education consists, in assigning to each its proper place, in such a manner, that the one shall never become irksome by intrenching on the other. Our separation having taken from me the pleasing task of endeavoring, to the best of my ability, to suit them occasionally, as might be most conducive both to your profit and pleasure, it only remains for me to give you general rules, which, indeed, accidents may make it necessary sometimes to vary ; these, however, must be left to your own discretion ; and, I am convinced, you have a sufficient share of understanding to be very capable of making, advantageously, such casual regulations to yourself, if the inclination is not wanting.

It is an excellent method to appropriate the morning wholly to improvement ; the afternoon may then be al

lowed to diversions. Under the last head, I place company, books of the amusing kind, and entertaining productions of the needle, as well as plays, balls, cards, &c. which more commonly go by the name of diversions: the afternoon, and evening till supper, may by these be employed with innocence and propriety; but let not one of them ever be suffered to intrude on the former part of the day, which should be always devoted to more useful employments. One half hour, or more, either before or immediately after breakfast, I would have you constantly give to the attentive perusal of some rationally pious author, or to some part of the New Testament, with which, and indeed with the whole Scripture, you ought to make yourself perfectly acquainted, as the basis on which your religion is founded. From this practice you will reap more real benefit than can be supposed by those who have never made the experiment. The other hours may be divided amongst those necessary and polite acquisitions, which are suitable to your sex, age, and to your rank in life.—Study *your own language* thoroughly, that you may speak correctly, and write grammatically:—do not content yourself with the common use of words, which custom has taught you from the cradle, but learn from whence they are derived, and what are their proper significations. *French* you ought to be as well acquainted with as with *English*: and *Italian* might, without much difficulty, be added. Acquire a good knowledge of *History*—that of your own country first, then of the other European nations—read them not with a view to amuse, but to improve your mind—and to that

end make reflections on what you have read, which may be useful to yourself, and will render your conversation agreeable to others. Learn so much of *Geography*, as to form a just idea of the situation of places, mentioned in any author, and this will make history more entertaining to you.

It is necessary for you to be perfect in the *four first rules of Arithmetic*: more you can never have occasion for, and the mind should not be burdened with needless application. *Music* and *Drawing* are accomplishments well worth the trouble of attaining, if your inclination and genius lead to either; if not, do not attempt them, for it will be only much time and great labor unprofitably thrown away, it being next to impossible to arrive at any degree of perfection in those arts, by the dint of perseverance only, if a good ear and a native genius be wanting. The study of *Natural Philosophy* you will find both pleasing and instructive—pleasing, from the continual new discoveries to be made of the innumerable various beauties of nature—a most agreeable gratification of that desire of knowledge wisely implanted in the human mind—and, highly instructive, as those discoveries lead to the contemplation of the great Author of nature, whose wisdom and goodness so conspicuously shine through all his works, that it is impossible to reflect seriously on them without admiration and gratitude.

These, my dear, are but a few of those mental improvements I would recommend to you; indeed there is no branch of knowledge that your capacity is equal to, and which you have an opportunity of acquiring, that, I

think, ought to be neglected. [It has been objected against all female learning, beyond that of household economy, that it tends only to fill the minds of the sex with a conceited vanity, which sets them above their proper business—occasions an indifference to, if not a total neglect of, their family affairs—and serves only to render them useless wives and impertinent companions. It must be confessed, that some reading ladies have given but too much cause for this objection; and, could it be proved to hold good throughout the sex, it would certainly be right to confine their improvements within the narrow limits of the nursery, of the kitchen, and the confectionary; but, I believe it will, upon examination, be found, that such ill consequences proceed chiefly from too great an imbecility of mind to be capable of much enlargement, or from a mere affectation of knowledge, void of all reality. Vanity is never the result of understanding; a sensible woman will soon be convinced, that all the learning her utmost application can make her mistress of, will be from the difference of education, in many points, inferior to that of a school-boy: this reflection will keep her always humble, and will be an effectual check to that loquacity, which renders some women such insupportable companions.

The management of all domestic affairs is certainly the proper business of women; and, unfashionably rustic as such an assertion may be thought, it is not beneath the dignity of any lady however high her rank, to know how to educate her children, to govern her servants—how to order an elegant table with economy, and to

manage her whole family with prudence, regularity, and method; if in these she is defective, whatever may be her attainments in any other kinds of knowledge, she will act out of character; and, by not moving in her proper sphere, she will become rather the object of ridicule than of approbation. But, I believe, it may with truth be affirmed, that the neglect of these domestic concerns has much more frequently proceeded from an exorbitant love of diversions—from a ridiculous fondness for dress and gallantry—or, from a mistaken pride that has placed such duties in a servile light, from whence they have been considered as fit only for the employment of dependents, and below the attention of a fine lady, than from too great an attachment to mental improvements; yet, from whatsoever cause such a neglect proceeds, it is equally unjustifiable. If any thing can be urged in vindication of a custom, unknown to our ancestors, which the prevalence of fashion has made so general amongst the modern ladies—I mean, that of committing to the care, and discretionary power of different servants, the sole management of their family affairs; nothing certainly can be alleged in defence of such an ignorance, in things of this nature, as renders a lady incapable of giving proper directions on all occasions;—an ignorance, which, in ever so exalted a station, will render her contemptible, even to those servants on whose understanding and fidelity she, in fact, becomes dependent for the regularity of her house; for the propriety, elegance, and frugality of her table, which last article is seldom regarded by such sort of people, who

too frequently impose on those by whom they are thus implicitly trusted. Make yourself, therefore, so thoroughly acquainted with the most proper method of conducting a family, and with the necessary expense which every article, in proportion to their number, will occasion, that you may come to a reasonable certainty of not being materially deceived, without the ridiculous drudgery of following your servants continually, and meanly peeping into every obscure corner of your house; nor, is this at all difficult to attain, as it requires nothing more than an attentive observation.

It is of late, in most great families, become too much the custom, to be long upon the books of every tradesman they employ: to assign a reason for this is foreign to my purpose; but, I am certain it would, in general, be better both for themselves, and for the people they deal with, never to be on them at all; and what difficulty or inconvenience can arise, in a well regulated family from commissioning the steward or housekeeper to pay for every thing at the time when it is brought in? This obsolete practice, though in itself very laudable, is not at present, and perhaps never may be again, authorised by fashion; however, let it be a rule with you to contract as few debts as possible: most things are to be purchased, both better in their kind, and at a lower price, by paying for them at the time of purchasing: but if, to avoid the supposed trouble of frequent trifling disbursements, you choose to have the lesser articles thrown together in a bill, let a note of the quantity and price be brought with every such parcel; file these notes, com-

pare them with the bills when delivered in, and let such bills be regularly paid every quarter; for it is not reasonable to expect that a tradesman should give longer credit, without making up the interest of his money by an advanced price on what he sells: and, be assured, if you find it inconvenient to pay at the end of three months, that inconvenience must arise from living at too great an expense, and will consequently increase in six months, and grow still greater at the end of the year. By making short payments, you will become the sooner sensible of such a mistake, and you will find it at first more easy to retrench any supernumeraries, than after having been long habituated to them.

If your house is superintended by a housekeeper, and your servants are accountable to her, let your housekeeper be accountable to yourself, and let her be entirely governed by your directions; carefully examine her bills, and suffer no extravagances or unnecessary articles to pass unnoticed: let these bills be brought to you every morning; what they contain will then be easily recollected without burdening your memory; your accounts being short, will be adjusted with less trouble, and with more exactness. Should you at any time have an upper servant, whose family and education were superior to that state of subjection, to which succeeding misfortunes may have reduced her, she ought to be treated with peculiar indulgence: if she has understanding enough to be conversable, and humility enough always to keep her proper distance, lessen, as much as possible, every painful remembrance of former prospects,

by looking on her as an humble friend, and making her an occasional companion ; but never descend to converse with those whose birth, education, and early views in life, were not superior to a state of servitude ; their minds being in general suited to their station, they are apt to be intoxicated by any degree of familiarity, and to become useless and impertinent. The habit, which very many ladies have contracted, of talking to and consulting with their women, has so spoiled that set of servants, that few of them are to be met with, who do not commence their service, by giving their unasked opinion of your person, dress, or management, artfully conveyed in the too generally accepted vehicle of flattery ; and, if they are allowed in this, they will next proceed to offer their advice on any occasion that may happen to discompose, or ruffle your temper : check, therefore, the first appearance of such impertinence, by a reprimand sufficiently severe to prevent a repetition of it.

Give your orders in a plain, distinct manner, with good nature, joined to a steadiness that will show they must be punctually obeyed ; treat all your domestics with such mildness and affability, that you may be served rather out of affection than fear ; let them live happily under you ; give them leisure for their own business, time for innocent recreation, and more especially for attending the public service of the church, to be instructed in their duty to God ; without which you have no right to expect the discharge of that owing to yourself. When wrong, tell them calmly of their faults ; if they amend not after two or three such re-

bukes, dismiss them—but never descend to passion and scolding, which is inconsistent with a good understanding, and beneath the dignity of a gentlewoman. Be very exact in your hours, without which there can be no order in your family—I mean those of rising, eating, &c. Require from your servants punctuality in these, and never be yourself the cause of breaking through the rules you have laid down, by deferring breakfast, putting back the dinner, or letting it grow cold on the table, to wait your dressing—a custom by which many ladies introduce confusion, and bring their owlers into neglect. Be always dressed, at least half an hour before dinner. Having mentioned this important article, I must be allowed a little digression on the subject.

Whatever time is taken up in dress beyond what is necessary to decency and cleanliness, may be looked upon, to say no worse, as a vacuum in life: by decency, I mean such a habit as is suitable to your rank and fortune; an ill-placed finery, inconsistent with either, is not ornamental, but ridiculous; a compliance with fashion, so far as to avoid the affectation of singularity, is necessary; but to run into the extreme of fashions, more especially those which are inconvenient, is the certain proof of a weak mind; have a better opinion of yourself than to suppose you can receive any additional merit from the adventitious ornaments of dress; leave the study of the toilet to those who are adapted to it—I mean that insignificant set of females, whose whole life, from the cradle to the coffin, is but a varied scene of trifling, and whose intellectuals fit them not for any thing beyond it;

such as these may be allowed to pass whole mornings at their looking glass, in the important business of suiting a set of ribbons, adjusting a few curls, or determining the position of a patch;—one, perhaps, of their most innocent ways of idling: but let as small a portion of your time, as possible, be taken up in dressing—be always perfectly clean and neat, both in your person and clothes—equally so when alone, as in company;—look upon all beyond this as immaterial in itself, any farther than as the different ranks of mankind have made some distinction in habit generally esteemed necessary: and, remember, that it is never the dress, however sumptuous, which reflects dignity and honor on the person, it is the rank and merit of the person that gives consequence to the dress. But to return—

It is your own steadiness and example of regularity that alone can preserve uninterrupted order in your family; if, by forgetfulness or inattention, you at any time suffer your commands to be disobeyed with impunity, your servants will grow upon such neglect into a habit of carelessness, till repeated faults, of which this is properly the source, rouse you into anger, which an even hand would never have made necessary. Be not whimsical or capricious in your likings; approve with judgment, and condemn with reason; that acting right may be as certainly the means of obtaining your favor, as the contrary of incurring your displeasure.

From what has been said, you will see, that in order to the proper discharge of your domestic duties, it is absolutely necessary for you to have a perfect knowledge

of every branch of household economy, without which you can neither correct what is wrong, approve what is right, nor give directions with propriety. It is the want of this knowledge that reduces many a fine lady's family to a state of the utmost confusion and disorder, on the sudden removal of a managing servant, till the place is supplied by a successor of equal ability. How much out of character, how ridiculous must a mistress of a family appear, who is entirely incapable of giving practical orders on such an occasion—let that never be *your case*! remember, my dear, this is the only proper temporal business assigned you by Providence, and in a thing so indispensably needful, so easily attained, where so little study or application is necessary to arrive at the most commendable degree of it; the want even of perfection is almost inexcusable: make yourself mistress of the theory, that you may be able, the more readily, to reduce it into practice; and, when you have a family to command, let the care of it always employ your principal attention, and let every part of it be subjected to your own inspection. If you rise early, a custom I hope you have not left off since you were with me, if you waste no unnecessary time in dressing, and if you conduct your house in a regular method, you will find many vacant hours unfilled by this material business, and no objection can be made to your employing those in such improvements of the mind as are most suitable to your genius and inclination. I believe no man of understanding will think that, under such regulations, a woman will either make a less agreeable companion, a less useful wife, a less careful mother, or

a worse mistress of a family, for all the additional knowledge her industry and application can acquire

The morning being always thus advantageously engaged, the latter part of the day, as I before said, may be given to relaxation and amusement; some of these hours may be very agreeably and usefully employed by entertaining books, a few of which, in the English language I will mention to you, as a specimen of the kind I would recommend to your perusal; and I shall include some others, religious and instructive.

Mason on Self Knowledge	Telemachus
Economy of Human Life	Salmon's Geographical
Seneca's Morals	Grammar
Epictetus	Potter's Antiq. of Greece
Cicero's Offices	Rollin's Ancient History
Collier's Antoninus	Kennet's Antiquities of
Hoadley's	Rome
Seed's	Hooke's Roman History
Sherlock's	Hume's History of Eng-
Sterne's	land
Forlyce's	Robertson's History of
Rollin's Belles Lettres	Scotland
Nature Displayed	Milton's Poetical Works
The Spectator	Pope's Ethic Epistles
The Guardian	——— Homer
The Female Spectator	Thomson's Works
The Rambler	Young's Works
The Adventurer	Mrs. Rowe's Works
The World	Langhorne's Works
Cicero's Familiar Letters	Moore's Fables for the
Pliny's Letters	Female Sex
Fitzosborne's Letters	Tales of the Genii
Epistles for the Ladies	Cotton's Visions
Freeman's Letters	Dodsley's Collection of
Vicar of Wakefield	Poems.

From these you may form a judgment of that sort of reading, which will be both useful and entertaining to you. I have named only those *Practical Sermons*, which, I thought, would more directly influence your conduct in life;—*our rule of faith* should be taken from the Scripture alone, which we must understand for ourselves;—the controverted opinions of others, serve in general rather to puzzle than to improve the mind.

Novels and *Romances*, very few of them, are worth the trouble of reading; some of them perhaps do contain a few good morals, but they are not worth the finding where so much rubbish is intermixed. Their moral parts indeed are like small diamonds amongst mountains of dirt and trash, which, after you have found them, are too inconsiderable to answer the pains of coming at; yet, ridiculous as these fictitious tales generally are, they are so artfully managed as to excite an idle curiosity to see the conclusion, by which means the reader is drawn on, through a tiresome length of foolish adventures, from which neither knowledge, pleasure, or profit, seldom can accrue, to the common catastrophe of a wedding. The most I have met with of these writings, to say no worse, it is little better than the loss of time to peruse—but some of them have more pernicious consequences; by drawing characters that never exist in life, by representing persons and things in a false and extravagant light, and by a series of improbable causes, bringing on impossible events, they are apt to give a romantic turn to the mind, which is often pro-

ductive of great errors in judgment, and of fatal mistakes in conduct—of this I have seen frequent instances, and therefore advise you scarce ever to meddle with any of them.

In justice however to a late ingenious author, this letter must not be reprinted, without my acknowledging that, since the last edition was published, I have accidentally met with one exception to my general rule, namely, *The Vicar of Wakefield*;—that novel is equally entertaining and instructive, without being liable to any of the objections that occasioned the above restriction. This possibly may not be the only unexceptionable piece of the kind, but, as I have not met with any other, amongst a number I have perused, a single instance does not alter my opinion of the sort of writing; and, I still think, the chance is perhaps a thousand to one against the probability of obtaining the smallest degree of advantage from the reading any of them, as well as that very few are to be found, from which much injury may not be received.

Works of the Needle, that employ the fancy, may, if they suit your inclination, be sometimes a pretty amusement; but, let this employment never extend to large pieces, beyond what can be accomplished by yourself without assistance. There is not a greater extravagance, under the specious name of good housewifery, than the furnishing of houses in this manner: whole apartments have been seen thus ornamented by the supposed work of a lady, who, perhaps, never shaded two leaves in the artificial forest, but has paid four times its value to the

several people employed in bringing it to perfection :—the expense of these tedious pieces of work I speak of experimentally, having, many years past, undertaken one of them, which, when finished, was not worth fifteen pounds, and, by a computation since made, it did not cost less than fifty, in the hire and maintenance of the people employed in it ; this indeed was at the age of seventeen, when the thoughtless inexperience of youth could alone excuse such a piece of folly. *Embroideries in gold, silver or shades of silk*, come within a narrower compass ; works of that kind which may, without calling in expensive assistance, or tiring the fancy, be finished in a summer, will be a well-chosen change of amusement, and may, as there are three of you, be made much more agreeable by one alternately reading aloud, while the other two are thus employed. All kinds of what is called plain work, though no very polite accomplishment, you must be so well versed in, as to be able to cut out, make, or mend your own linen ; some fathers, and some husbands, choose to have their daughters and their wives thus attired in the labor of their own hands, and, from a mistaken notion, believe this to be the great criterion of frugal economy :—where that happens to be the inclination or opinion of either, it ought always to be readily complied with ; but exclusive of such a motive, I see no other that makes the practical part necessary to any lady : excepting, indeed, where there is such a narrowness of fortune as admits not conveniently the keeping a servant, to whom such exercises of the needle much more properly appertain.

The Theatre, which, by the indefatigable labor of the

inimitable Mr. Garrick, has been brought to very great perfection, will afford you an equally rational and improving entertainment:—your judgment will not now be called in question, your understanding affronted, nor will your modesty be offended by the indecent ribaldry of those authors, who, to their defect in wit, have added the want of good sense and of good manners. Faults of this kind, that, from a blameable compliance with a corrupted taste, have sometimes crept into the works of good writers, are, by his prudent direction, generally rectified or omitted on the stage; you may now see many of the best plays performed in the best manner: do not, however, go to any that you have not before heard the character of; be present only at those which are approved by persons of understanding and virtue, as calculated to answer the proper ends of the theatre, namely, that of conveying instruction in the most pleasing method. Attend to the sentiment, apply the moral, and then you cannot, I think, pass an evening in a more useful, or in a more entertaining diversion.

Dancing may also take its turn as a healthful exercise, and as it is generally suitable to the taste and gaiety of young minds.

Part of the hours appropriated to relaxation, must, of necessity, be less agreeably taken up in the paying and receiving visits of mere ceremony and civility; a tribute, by custom authorised, by good manners enjoined; in these, when the conversation is only insignificant, join in it with an apparent satisfaction; talk of the elegance of a birthday suit, the pattern of lace, the judicious assortment

of jewels, the cut of a ruffle, or the set of a sleeve, with an unaffected ease; not according to the rank they hold in your estimation, but proportioned to the consequence they may be of in the opinion of those you are conversing with. The great art of pleasing is to appear pleased with others: suffer not then an ill-bred absence of thought, or a contemptuous sneer, ever to betray a conscious superiority of understanding, always productive of ill-nature and dislike;—suit yourself to the capacity and to the taste of your company, when that taste is confined to harmless trifles; but, where it is so far depraved as to delight in cruel sarcasms on the absent, to be pleased with discovering the blemishes in a good character, or in repeating the greater faults of a bad one, religion and humanity in that case forbid the least degree of assent;—if you have not any knowledge of the persons thus unhappily sacrificed to envy or to malice, and consequently are ignorant as to the truth or falsehood of such aspersions, always suspect them to be ill-grounded, or, at least greatly exaggerated; show your disapprobation by a silent gravity, and by taking the first opportunity to change the subject: but, where any acquaintance with the character in question gives room for defending it, let not an ill-timed complaisance prevail over justice,—vindicate injured innocence with all the freedom and warmth of an unrestrained benevolence; and, where the faults of the guilty will admit of palliation, urge all that truth can allow in mitigation of error: from this method, besides the pleasure arising from the consciousness of a strict conformity to the great rule of *doing as you would be done*

by, you will also reap to yourself the benefit of being less frequently pestered with themes ever painful to a humane disposition. If, unfortunately, you have some acquaintance whose malevolence of heart, no sentiment of virtue, no check of good manners, can restrain from those malicious sallies of ill nature; to them let your visits be made as seldom and as short as decency will permit,—there being neither benefit nor satisfaction to be found in such company, amongst whom only cards may be introduced with any advantage: on this account, it will be proper for you to know how to play at the games most in use, because it is an argument of great folly to engage in any thing without doing it well; but this is a diversion which I hope you will have no fondness for as it is in itself, to say no worse, a very insignificant amusement.

With persons for whom you can have no esteem, good-breeding may oblige you to keep up an intercourse of ceremonious visits, but politeness enjoins not the length or frequency of them;—here inclination may be followed without a breach of civility:—there is no tax upon intimacy, but from choice—and that choice should ever be founded on merit, the certainty whereof you cannot be so careful in previously examining—great caution is necessary not to be deceived by specious appearances; a plausible behavior, often, upon a superficial knowledge, creates a prepossession in favor of particulars, who, upon a nearer view may be found to have no claim to esteem: the forming a precipitant judgment sometimes leads into an unwary intimacy, which it may prove ab-

solutely necessary to break off, and yet that breach may be attended with innumerable inconveniences ; nay, perhaps, with very material and lasting ill consequences : Prudence, therefore, here enjoins the greatest circumspection. Few people are capable of friendship, and still fewer have all the qualifications one would choose in a friend ; the fundamental point is a virtuous disposition—but, to that should be added, a good understanding, solid judgment, sweetness of temper, steadiness of mind, freedom of behavior, and sincerity of heart ;—seldom are these to be found united—never make a bosom friend of any one greatly deficient in any. Be slow in contracting friendship, and invariably constant in maintaining it ;—expect not many friends, but think yourself happy, if, through life, you meet with one or two who deserve that name, and have all the requisites for the valuable relation : this may justly be deemed the highest blessing of mortality ; uninterrupted health has the general voice, but, in my opinion, such an intercourse of friendship as much deserves the preference, as the mental pleasures, both in nature and degree, exceed the corporeal : the weakness, the pains of the body, may be inexpressibly alleviated by the conversation of a person, by affection endeared, by reason approved—whose tender sympathy partakes your afflictions and shares your enjoyments—who is steady in the correction, but mild in the reproof of your faults—like a guardian angel, ever watchful to warn you of unforeseen danger, and, by timely admonitions, to prevent the mistakes incident to human frailty and to self-partiality—this is the true office

of friendship. With such a friend, no state of life can be absolutely unhappy ; but, destitute of some such connexion, Heaven has so formed our natures for this intimate society, that amidst the affluence of fortune, and in the flow of uninterrupted health, there will be an aching void in the solitary breast, which can never otherwise know a plenitude of happiness. Should the Supreme Disposer of all events bestow on you this superlative gift—to such a friend let your heart be ever unreservedly open ; conceal no secret thought ; disguise no latent weakness ; but bare your bosom to the faithful probe of honest friendship, and shrink not if it smarts beneath the touch ; nor with tenacious pride dislike the person that freely dares to condemn some favorite foible ; but, ever open to conviction, hear with attention, and receive with gratitude, the kind reproof that flows from tenderness : when sensible of a fault, be ingenuous in the confession—be sincere and steady in the correction of it.

Happy is her lot, who, in a husband, finds this invaluable friend ! yet, so great is the hazard, so disproportioned the chances, that I could almost wish the dangerous die was never to be thrown for any of you ! but, as probably it may, let me conjure ye all, my dear girls, if ever any of you take this most important step in life, to proceed with the utmost care, and with deliberate circumspection. Fortune and family it is the sole province of your father to direct in ; he certainly has always an undoubted right to a negative voice, though not to a compulsive one : as a child is very justifiable in the re-

fusal of her hand, even to the absolute command of a father, where her heart cannot go with it, so is she extremely culpable in giving it, contrary to his approbation:—here I must take shame to myself! and, for this unpardonable fault, I do justly acknowledge, that the subsequent ill consequences of a most unhappy marriage were the proper punishment: this, and every other error in my own conduct, I do, and shall, with the utmost candor, lay open to you, sincerely praying that you may reap the benefit of my experience, and that you may avoid those rocks, which, either by carelessness, or sometimes, alas! by too much caution, I have split against!—but to return—The chief point to be regarded in the choice of a *companion for life*, is a really virtuous principle—an unaffected goodness of heart; without this you will be continually shocked by indecency, and pained by impiety. So numerous have been the unhappy victims to the ridiculous opinion, *A reformed libertine makes the best husband*, that, did not experience daily evince the contrary, one would believe it impossible for a girl, who has a tolerable degree of common understanding, to be made the dupe of so erroneous a position, which has not the least shadow of reason for its foundation, and which a small share of observation will prove to be false in fact. A man who has been long conversant with the worst sort of women, is very apt to contract a bad opinion of, and a contempt for, the sex in general; incapable of esteeming any, he is suspicious of all;—jealous without cause—angry without provocation, and his own disturbed imagination is a continual source of ill

humor : to this is frequently joined a bad habit of body, the natural consequence of an irregular life, which gives an additional sourness to the temper. What rational prospect of happiness can there be with such a companion ? and, that this is the general character of those who are called reformed rakes, observation will certify ; but, admit there may be some exceptions, it is a hazard upon which no considerate woman would venture the peace of her whole future life. The vanity of those girls, who believe themselves capable of working miracles of this kind, and who give up their persons to men of libertine principles, upon the wild expectation of reclaiming them, justly deserves the disappointment which it will generally meet with ; for, believe me, a wife is, of all persons, the least likely to succeed in such an attempt. Be it your care to find that virtue in a lover which you must never hope to form in a husband. Good sense and good nature are almost equally requisite ; if the former is wanting, it will be next to impossible for you to esteem the person of whose behavior you may have cause to be ashamed—and mutual esteem is as necessary to happiness in the married state, as mutual affection ;—without the latter, every day will bring with it some fresh cause of vexation, till repeated quarrels produce a coldness which will settle into an irreconcilable aversion ; and you will become, not only each others torment, but the object of contempt to your family and to your acquaintance,

This quality of good nature is, of all others, the most difficult to be ascertained, on account of the general

mistake of blending it with good humor, as if they were of themselves the same; whereas, in fact, no two principles of action are more essentially different—and this may require some explanation. By good nature I mean that true benevolence which partakes the felicity of mankind, which promotes the satisfaction of every individual within the reach of its ability, which relieves the distressed, comforts the afflicted, diffuses blessings, and communicates happiness, as far as its sphere of action can extend; and which, in the private scenes of life, will shine conspicuous in the dutiful son, in the affectionate husband, the indulgent father, the faithful friend, and in the compassionate master, both to man and beast: whilst good humor is nothing more than a cheerful, pleasing deportment, arising either from a natural gaiety of mind, or from an affectation of popularity, joined to an affability of behavior—the result of good breeding, and a ready compliance with the taste of every company: this kind of mere good humor is, by far, the most striking quality; 't is frequently mistaken for, and complimented with, the superior name of real good nature; a man, by this specious appearance, has often acquired that appellation, who, in all the actions of his private life, has been a morose, cruel, revengeful, sullen, haughty tyrant.—Let them put on the cap whose temples fit the galling wreath! On the contrary, a man of a truly benevolent disposition, and formed to promote the happiness of all around him, may sometimes, perhaps, from an ill habit of body, an accidental vexation, or from a commendable openness

of heart, above the meanness of disguise, be guilty of little sallies of peevishness, or of ill humor, which carrying the appearance of ill nature, may be unjustly thought to proceed from it, by persons who are unacquainted with his true character, and who take ill humor and ill nature to be synonymous terms; though in reality they bear not the least analogy to each other. In order to the forming a right judgment, it is absolutely necessary to observe this distinction, which will effectually secure you from the dangerous error of taking the shadow for the substance—an irremediable mistake, pregnant with innumerable consequent evils!

From what has been said, it plainly appears, that the criterion of this amiable virtue is not to be taken from the general opinion;—mere good humor being, to all intents and purposes, sufficient, in this particular, to establish the public voice in favor of a man utterly devoid of every humane and benevolent affection of heart. It is only from the less conspicuous scenes of life, the more retired sphere of action, from the artless tenor of domestic conduct, that the real character can, with any certainty, be drawn—these, undisguised, proclaim the man; but, as they shun the glare of light, nor court the noise of popular applause, they pass unnoted—and are seldom known till after an intimate acquaintance: the best method, therefore, to avoid the deception in this case is, to lay no stress on outward appearances, which are too often fallacious, but to take the rule of judging from the simple, unpolished sentiments of those, whose dependent connexions give them an undeniable certain-

ty—who not only see, but who hourly feel, the good or bad effects of that disposition, to which they are subjected. By this, I mean, that if a man is equally respected, esteemed, and beloved by his tenants, by his dependents and domestics—from the substantial farmer to the laborious peasant—from the proud steward to the submissive wretch, who, thankful for employment, humbly obeys the menial tribe;—you may justly conclude, he has that true good nature, that real benevolence, which delights in communicating felicity, and enjoys the satisfaction it diffuses; but if, by these, he is despised and hated—served merely from a principle of fear devoid of affection—which is very easily discoverable, whatever may be his public character, however favorable the general opinion, be assured, that his disposition is such as can never be productive of domestic happiness. I have been the more particular on this head, as it is one of the most essential qualifications to be regarded, and of all others the most liable to be mistaken.

Never be prevailed with, my dear, to give your hand to a person defective in these material points: secure of virtue, of good nature, and understanding, in a husband, you may be secure of happiness—without the two former it is unattainable—without the latter, in a tolerable degree, it must be very imperfect.

Remember, however, that infallibility is not the property of man, or you may entail disappointment on yourself, by expecting what is never to be found;—the best men are sometimes inconsistent with themselves:—they

are liable to be hurried by sudden starts of passion, into expressions and actions which their cooler reason will condemn ;—they may have some oddities of behavior, some peculiarities of temper ; they may be subject to accidental ill humor, or to whimsical complaints : blemishes of this kind often shade the brightest character, but they are never destructive of mutual felicity, unless when they are made so by an improper resentment, or by an ill-judged opposition. Reason can never be heard by passion—the offer of it tends only to inflame the more ; when cooled, and in his usual temper, the man of understanding, if he has been wrong, will suggest to himself all that could be urged against him ; the man of good nature will, upbraided, own his error ;—immediate contradiction is, therefore, wholly unserviceable and highly imprudent,—an after-repetition, equally unnecessary and injudicious. Any peculiarities in the temper or behavior ought to be properly represented in the tenderest and in the most friendly manner ; and, if the representation of them is made discreetly, it will generally be well taken : but, if they are so habitual as not easily to be altered, strike not too often upon the unharmonious string—rather let them pass as unobserved : such a cheerful compliance will better cement your union ; and they may be made easy to yourself, by reflecting on the superior good qualities, by which these trifling faults are so greatly over-balanced. You must remember, my dear, these rules are laid down, on the supposition of your being united to a person who possesses the three essential qualifications for happiness

before mentioned ; in this case, no farther direction is necessary but that you strictly perform the duty of a wife—namely, to love, to honor, and obey ;—the two first articles are a tribute so indispensably due to merit, that they must be paid by inclination, and they naturally lead to the performance of the last, which will not only be an easy, but a pleasing task,—since nothing can ever be enjoined by such a person that is in itself improper ; and, few things will, that can, with any reason, be disagreeable to you. Here should this subject end, were it not more than possible for you, after all that has been urged, to be led, by some inferior motive, to the neglect of the primary caution ; and that, either from an opinion too hastily entertained, from an unaccountable partiality, or from the powerful prevalence of persuasion, you may be unfortunately induced to give your hand to a man, whose bad heart and morose temper, concealed by a well-practised dissimulation, may render every flattering hope of happiness abortive. May Heaven, in mercy, guard you from this fatal error !—Such a companion is the worst of all temporal ills ; a deadly potion, that imbitters every social scene of life, damps every rising joy, and banishes that cheerful temper, which alone can give a true relish to the blessings of mortality :—most sincerely do I pray that this may never be your lot ! and, I hope, your prudent circumspection will be sufficient to guard you from the danger : but, the bare possibility of the event makes it not unnecessary to lay down a few rules for the maintaining some degree of ease, under such a deprivation of happiness. This is by far the most diffi-

cult part of my present undertaking ; it is hard to advise here, and still harder to practise the advice : the subject also is too extensive to be minutely treated within the compass of *a letter*, which must confine me to the most material points only ; in these, I shall give you the best directions in my power, very ardently wishing, that you may never have occasion to make use of them.

The being united to a man of irreligious principles makes it impossible to discharge a great part of the proper duty of a wife ;—to name but one instance, obedience will be rendered impracticable, by frequent injunctions inconsistent with, and contrary to, the higher obligations of morality. This is not supposition, but it is founded upon facts, which I have too often seen and can attest. Where this happens, the reasons for non-compliance ought to be offered in a plain, strong, good natured manner—there is at least the chance of success from being heard ; but, should those reasons be rejected, or the hearing of them be refused, and silence on the subject enjoined, which is most probable, few people earing to hear what they know to be right, when determined not to appear convinced by it, obey the injunction, and urge not the argument farther : keep, however, steady to your principles, and suffer neither persuasion or threats to prevail on you to act contrary to them : all commands repugnant to the laws of Christianity, it is your indispensable duty to disobey ; all requests that are inconsistent with prudence, or incompatible with the rank and character which you ought to maintain in life, it is your interest to refuse ;—a compliance with the for-

her would be criminal—a consent to the latter highly indiscreet; and, it might thereby subject you to general censure; for, a man capable of requiring from his wife that he knows to be in itself wrong, is equally capable of throwing the whole blame of such misconduct on her, and of afterwards upbraiding her for a behavior, to which he will, upon the same principle, disown that he has been accessory. Many similar instances have come within the compass of my own observation. In things of a less material nature, that are neither criminal in themselves, nor pernicious in their consequences; always acquiesce, if insisted on, however disagreeable they may be to your own temper and inclination: such compliance will evidently prove that your refusal, in the other cases, proceeds not from a spirit of contradiction, but merely from a just regard to that superior duty, which can never be infringed with impunity: passion may resent, but reason must approve this conduct; and, therefore, it is the most likely method, in time, to make a favorable impression; but, if you should fail of such success, you will at least enjoy that satisfactory self-approbation, which is the inseparable attendant of a truly religious and rational deportment.

Should the painful task of dealing with a morose tyrannical temper be assigned you, there is little more to be recommended than a patient submission to an evil which admits not of a remedy: ill nature is increased, obstinacy confirmed by opposition; the less such a temper is contradicted, the more supportable will it be to those who are under its baneful influence. When all

endeavors to please are ineffectual, and, when a man seems determined to find fault with every thing, as if his chief pleasure consisted in tormenting those about him, it requires more than a common degree of patience and resolution to forbear uttering reproaches, which such a behavior may be justly allowed to deserve; yet, it is absolutely necessary to the maintaining any tolerable degree of ease, not only to restrain all expressions of resentment, but to withhold even those disdainful looks, which are apt to accompany a contemptuous silence; and they both equally tend to increase the malady. This infernal delight in giving pain is most unwearied in the search of matter for its gratification, and can either find, or unaccountably can form it, in almost all the occurrences of life: but, when suffered unobstructed, and unregarded, to run its malicious course, it will quickly vent its blunted arrows, and will die of disappointment; whilst all endeavors to appease, all complaints of unkindness, will but sharpen against yourself the weapon's edge; and, by proving your sensibility of the wound, will give the wished-for satisfaction to him who inflicts it. Prudence, in this case, directs more than ordinary circumspection, that every part of your behavior may be as blameless as possible, even to the abstaining from the least appearance of evil: and, after you have, to the utmost of your power, strove to merit approbation, expect not to receive it: by these means, you will escape the mortification of being disappointed, which, often repeated, is apt to give a gloomy sourness to the temper, incompatible with any degree of contentment. You must,

so situated, learn to be satisfied with the consciousness of acting right, according to your best abilities ; and, if possible, you should look with an unconcerned indifference on the reception of every unsuccessful attempt to please.

This, it must be owned, is a hard lesson of philosophy—it requires no less than an absolute command over the passions ; but, let it be remembered, that such a command will itself most amply recompense every difficulty, it will compensate every pain, which it may cost you to obtain it : besides, it is, I believe, the only way to preserve any tranquillity of mind, under so disagreeable a connexion.

As the want of understanding is by no art to be concealed, by no address to be disguised, it might be supposed impossible for a woman of sense to unite herself to a person, whose defect, in this instance, must render that sort of rational society, which constitutes the chief happiness, of such an union impossible : yet, here, how often has the weakness of female judgment been conspicuous !—The advantages of great superiority in rank or fortune, have frequently proved so irresistible a temptation, as, in my opinion, to outweigh not only the folly, but even the vices of its possessor. A grand mistake, ever tacitly acknowledged by a subsequent repentance, when the expected pleasures of affluence, equipage, and all the glittering pomp of useless pageantry have been experimentally found insufficient to make amends for the want of that constant satisfaction, which results from the social joy of conversing with a reasonable

friend! But, however weak this motive must be acknowledged, it is more excusable than another, which, I fear, has sometimes had an equal influence on the mind; I mean, so great a love of sway, as to induce her to give the preference to a person of weak intellects, in hopes thereby of holding, uncontrolled, the reins of government; the expectation is, in fact, ill grounded, obstinacy and pride being generally the companions of folly,—the silliest people are usually the most tenacious of their opinions, and, consequently, the hardest of all others to be managed; but, admit the contrary, the principle is in itself bad,—it tends to invert the order of nature, and to counteract the design of Providence.

A woman can never be seen in a more ridiculous light, that when she attempts to govern her husband: if, unfortunately, the superiority of understanding is on her side, the apparent consciousness of that superiority betrays a weakness that renders her contemptible in the sight of every considerate person, and it may, very probably, fix in his mind a dislike never to be eradicated. In such a case, if it should ever be your own, remember that some degree of dissimulation is commendable, so far as to let your husband's defect appear unobserved:—when he judges wrong, never flatly contradict, but lead him insensibly into another opinion, in so discreet a manner, that it may seem entirely his own, and let the whole credit of every prudent determination rest on him without indulging the foolish vanity of claiming any merit to yourself: thus, a person but of an indifferent capacity, may be so assisted as, in many instances, to shine

with a borrowed lustre, scarce distinguishable from the native, and, by degrees, he may be brought into a kind of mechanical method of acting properly, in all the common occurrences of life :—odd as this position may seem, it is founded in fact, and I have successfully seen the method practised by more than one person, where a weak mind, on the governed side, has been so prudently set off, as to appear the sole director ; like the statue of the Delphic god, which was thought to give forth its own oracles, whilst the humble priest, who lent his voice, was by the shrine concealed, nor sought a higher glory than a supposed obedience to the power he would be thought to serve.

From hence it may be inferred, that, by a perfect propriety of behavior, ease and contentment, at least, are attainable with a companion, who has not the most exalted understanding : but then, virtue and good-nature are presupposed, or there will be nothing to work upon, a vicious ill-natured fool being so untractable and tormenting an associate, there needs only to add jealousy to the composition, to make the curse complete.

This passion, once suffered to get footing in the heart, is hardly ever to be extirpated ; it is a constant source of torment to the breast that gives it reception, and is an inexhaustible fund of vexation to the object of it. With a person of this unfortunate disposition, it is prudent to avoid the least appearance of concealment, a whisper in a mixed company, a message given in a low voice to a servant, have, by the powers of a disturbed imagination, been magnified into a material injury ;

whatever has the air of secrecy, raises terror in a mind naturally distrustful; a perfect unreserved openness, both in conversation and behavior, starves the anxious expectation of discovery, and may very probably lead into an habitual confidence, the only antidote against the poison of suspicion. It is easier to prevent than to remove a received ill-impression, and, consequently, it is much wiser to be sometimes deficient in little points of civility, which, however indifferent in themselves, may happen unaccountably to clash with the ease of a person, whose repose it is both your duty and interest to promote; it is much more commendable contentedly to incur the censure of a trifling disposition, by a circumstantial unasked relation of insignificant incidents, than to give any room for apprehending the least degree of reserve.—Such a constant method of proceeding, together with a reasonable compliance, is the most likely to cure this painful turn of mind; for, by withholding every support that could give strength to it, the want of matter to feed on may probably in time cause its extinction: if, unhappily, it is so constitutional, so interwoven with the soul, as to become, in a manner, inseparably united with it, nothing remains but to submit patiently to the will of Heaven, under the pressure of an unalterable evil, to guard carefully against the natural consequence of repeated undeserved suspicions, namely, a growing indifference, which too frequently terminates in aversion; and, by considering such a situation as a trial of obedience and resignation, to receive the comfort that must arise from one of the most exalted of the Christian virtues. I can-

nor dismiss this subject without adding a particular caution to yourself concerning it.

Jealousy is, on several accounts, still more inexcusable in a woman,—there is not any thing that so much exposes her to ridicule, or so much subjects her to the insult of affrontive addresses,—it is an inlet to almost every possible evil, the fatal source of innumerable indiscretions, the sure destruction of her own peace, and is frequently the bane of her husband's affection. Give not a momentary harbor to its shadow in your heart; fly from it, as from the face of a fiend, that would lead your unwary steps into a gulf of unalterable misery. When once embarked in the matrimonial voyage, the fewer faults you discover in your partner the better: never search after what it will give you no pleasure to find, never desire to hear what you will not like to be told; therefore, avoid that tribe of impertinents, who, either from a malicious love of discord, or from the meaner, though less criminal motive of ingratiating themselves by gratifying the blameable curiosity of others, sow dissension wherever they gain admittance, and, by telling unwelcome truths, or, more frequently, by insinuating invented falsehoods, injure innocent people, disturb domestic union, and destroy the peace of families. Treat these emissaries of Satan with the contempt they deserve, hear not what they offer to communicate, but give them at once to understand, that you can neither look on those as your friends, who speak in a disadvantageous manner of that person, whom you always choose to see in the most favorable

light. If they are not effectually silenced by such rebukes, be inaccessible to their visits, and break off all acquaintance with such incorrigible pests of society, who will be ever on the watch to seize an unguarded opportunity of disturbing your repose.

Should the companion of your life be guilty of some secret indiscretions, run not the hazard of being told, by these malicious meddlers, what, in fact, it is better for you never to know; but, if some unavoidable accident betrays an imprudent correspondence, take it for a mark of esteem that he endeavors to conceal from you, what he knows you must, upon a principle of reason and religion, disapprove; and, do not, by discovering your acquaintance with it, take off the restraint, which your supposed ignorance lays him under, and thereby, perhaps, give a latitude to undisguised irregularities. Be assured, whatever accidental sallies the gaiety of inconsiderate youth may lead him into, you can never be indifferent to him, whilst he is careful to preserve your peace, by concealing what he imagines might be an infringement of it: rest then satisfied, that time and reason will most certainly get the better of all faults, which proceed not from a bad heart, and that, by maintaining the first place in his esteem, your happiness will be built on too firm a foundation to be easily shaken.

I have been thus particular on the choice of a husband, and on the material parts of conduct in a married life, because thereon depends not only the temporal, but often the eternal felicity of those who enter into that state;—a constant scene of disagreement, of illnature

and quarrels, necessarily unfitting the mind for every religious and social duty, by keeping it in a disposition directly opposite to that Christian piety, to that practical benevolence and rational composure, which alone can prepare it for everlasting happiness.

Instructions on this head, considering your tender age, may seem premature, and should have been deferred till occasion called for them, had our situation allowed me frequent opportunities of communicating my sentiments to you; but, that not being the case, I choose, in this epistle, at once, to offer you my best advice in every circumstance of great moment to your well-being, both here and hereafter, lest, at a more proper season, it may not happen to be in my power. You may defer the particular consideration of this part, till the design of entering into a new scene of life may make it useful to you; which, I hope, will not be for some years; an unhappy marriage being generally the consequence of a too early engagement, before reason has gained sufficient strength to form a solid judgment, on which only a proper choice can be determined. Great is the hazard of a mistake, and irretrievable the effects of it!—Many are the degrees between happiness and misery! Absolute misery, I will venture to affirm, is to be avoided by a proper behavior, even under all the complicated ills of human life; but, to arrive at that proper behavior, requires the highest degree of Christian philosophy: and, who would voluntarily put themselves upon a state of trial so severe, in which not one of a thousand has been found able to come off victorious? Between this and positive

happiness there are innumerable steps of comparative evil, each has its separate conflict, variously difficult, differently painful, under all which, a patient submission and a conscious propriety of behavior, is the only attainable good. Far short, indeed, of possible temporal felicity is the ease arising from hence! Rest not content with the prospect of such ease, but fix on a more eligible point of view, by aiming at true happiness; and, take my word, *that* can never be found in a married state, without the three essential qualifications already mentioned, Virtue, Good Nature, and Good Sense in a Husband. Remember, therefore, my dear girl, this repeated caution, if you ever resolve on marriage, *Never to give your hand to a man who wants either of them, whatever other advantages he may be possessed of*; so you shall not only escape all those vexations, which thousands of unthinking mortals hourly repent of having brought upon themselves: but, most assuredly, if it is not your own fault, you will enjoy that uninterrupted domestic harmony, in the affectionate society of a virtuous companion, which constitutes the highest satisfaction of human life. Such an union, founded on reason and religion, cemented by mutual esteem and tenderness, is a kind of faint emblem, if the comparison may be allowed, of the promised reward of virtue in a future state; and, most certainly, it is an excellent preparative for it, by preserving a perfect equanimity, by keeping a constant composure of mind, which naturally lead to the proper discharge of all the religious and social duties of life, the unerring road to everlasting peace. The first

have been already spoken to ; it remains only to mention some few of the latter.

Amongst these, *Economy* may, perhaps, be thought improperly placed, yet, many of the duties we owe to society being often rendered impracticable by the want of it, there is not so much impropriety in ranking it under this head, as may at first be imagined. For instance, a man who lives at an expense beyond what his income will support, lays himself under a necessity of being unjust, by withholding from his creditors what they have a right to demand from him as their due, according to all laws both human and divine : and, thereby, he often entails ruin on an innocent family, who, but for the loss sustained by his extravagance, might have comfortably subsisted on the profits of their industry ; he likewise puts it out of his own power to give that relief to the indigent, which, by the laws of humanity, they have a right to expect,—the goods of fortune being given, as a great divine excellently observes, for the use and support of others, as well as for the person on whom they are bestowed : these are surely great breaches of that duty we owe to our fellow-creatures, and are effects very frequently and naturally produced by the want of economy.

You will find it a very good method, so to regulate your stated expenses, as to bring them always one-fourth part within your certain annual income ; by these means, you will avoid at any time being distressed by unforeseen accidents, and you will have it more easily in your power materially to relieve those who deserve assistance ; but

the giving trifling sums, *indiscriminately*, to such as appear necessitous, is far from being commendable, it is an injury to society, it is an encouragement to idleness, and helps to fill the streets with lazy beggars, who live upon misapplied bounty, to the prejudice of the industrious poor. These are useful members of the commonwealth and on them such benefactions might be serviceably bestowed; be sparing, therefore, in this kind of indiscriminate donations, they are too constantly an insignificant relief to the receivers, supposing them really in want, and, frequently repeated, they amount to a considerable sum in the year's account. The proper objects of charity are those, who, by unavoidable misfortunes, have fallen from affluent circumstances into a state of poverty and distress; those also, who, by unexpected disappointments in trade, are on the point of being reduced to an impossibility of carrying on that business on which their present subsistence and their future prospects in life depend, from the incapacity of raising an immediate sum to surmount the difficulty; and those, who, by their utmost industry can hardly support their families above the miseries of want, or who, by age or by illness, are rendered incapable of labor.—Appropriate a certain part of your income to the relief of these real distresses: to the first, give as largely as your circumstances will allow; to the second, after the example of an excellent prelate of our own church, lend, if it is in your power, a sufficient sum to prevent the threatened ruin, on condition of being repaid the loan, without interest, if Providence enables them, by future success, to

do it with convenience. The same method may be used, where indigence renders industry unavailable, by depriving it of the means to lay in a small original stock to be improved. Never take a note of hand, or any acknowledgement of such loan, lest what you intended for a benefit, should be afterwards made the instrument of ruin to the receiver, by a different disposition in your successor. But, such assistance ought not to be given to any, without a thorough knowledge of their character, and from having good reason to believe them not only industrious, but strictly honest, which will be a sufficient obligation on them for the repayment; and, the sums so repaid ought to be laid by, till an opportunity again offers of making them, in like manner, serviceable to others. The latter sort, who are able to work, may, by a small addition to the profits of their own labor, be rescued from misery, and may be put into a comfortable way of subsistence. Those who, by age or by infirmity, are rendered utterly incapable of supporting themselves, have an undoubted right, not only to the necessaries, but even to some of the conveniences of life, from all whom Providence has placed in the more happy state of affluence and independence.

As your fortune and situation are yet undetermined, I have purposely laid down such rules as may be adapted to every station. A large fortune gives greater opportunity of doing good, and of communicating happiness in a more extensive degree, but a small one is no excuse for withholding a proportionate relief from real and deserving objects of compassion: to assist them is an in-

dispensable duty of Christianity. The first and great commandment is, To love God with all your heart ; the second, to love your neighbor as yourself. *Whoso seeth his brother in need, and shutteth up his bowels of compassion, how dwelleth the love of God in him ?* or how the love of his neighbor ? If deficient in these primary duties, vain are the hopes of acceptance built on a partial obedience to the lesser branches of the law ! Inability is often pleaded as an excuse for the want of charity, by persons who make no scruple of daily lavishing on their pleasures, what, if better applied, might have made an indigent family happy through life ; these persons lose sight of real felicity, by the mistaken pursuit of its shadow : the pleasures which engross their attention die in the enjoyment, are often succeeded by remorse, and always by satiety : whereas the true joy, the sweet complacency resulting from benevolent actions, increases by reflection, and must be immortal as the soul. So exactly, so kindly is our duty made to coincide with our present, as well as future interest, that incomparably more satisfaction will accrue to a considerate mind, from denying itself even some of the agreeables of life, in order the more effectually to relieve the unfortunate, than could arise from a full indulgence of every temporal gratification.

However small your income may be, remember that a part of it is due to merit in distress ; set by an annual sum for this purpose, even though it should oblige you to abate some unnecessary expense to raise the fund : by this method, persons of slender fortune have been ena-

bled to do much good, and to give happiness to many. If your stock will not admit of frequent draughts upon it, be more circumspect with regard to the merit of those you relieve, that bounties, not in your power to repeat often, may not be misapplied: but, if Providence, by a more ample fortune, should bless you with a larger ability of being serviceable to your fellow-creatures, prove yourself worthy of the trust reposed in you, by making a proper use of it. Wide as your influence can extend, turn the cry of distress and danger into the song of joy and safety, feed the hungry, clothe the naked, comfort the afflicted, give medicine to the sick, and, with either, bestow all the alleviation their unfortunate circumstances can admit of: thus may you truly make a friend of the unrighteous mammon. Thus you may turn the perishable goods of fortune into everlasting blessings. Upon earth you will partake that happiness you impart to others, and you will lay up for yourself "treasures in heaven, where neither moth nor rust can corrupt, and where thieves do not break through nor steal."

A person who has once experienced the advantages of a right action, will be led by the motive of present self interest, as well as by future expectation, to the continuance of it. There is no injunction of Christianity, that a sincere Christian, by obedience, will not find is so calculated as to be directly, in some measure, its own reward.

The forgiveness of injuries, to which is annexed the promise of pardon for our own offences, and which is

required by the gospel, not only so far as to forbear all kinds of retaliation, but also to render us equally disposed to serve, with our utmost power, those persons who have wilfully injured us, as if no such injury had been received from them, has by some been accounted a hard precept ; yet the difficulty of it arises merely from, and is proportionable to, the badness of the heart by which it is so esteemed : a good disposition finds a superlative pleasure in returning good for evil ; and, by an inexpressible satisfaction of mind, in so doing, feels the present reward of obedience : whereas, a spirit of revenge is incompatible with happiness, an implacable temper being a constant torment to its possessor ; and the man who returns an injury, feels more real misery from the rancor of his own heart than it is in his power to inflict upon another.

Should a friend wound you in the most tender part, by betraying a confidence reposed, prudence forbids the exposing yourself to a second deception, by placing any future trust in such a person ; but, though here all obligations of intimacy cease, those of benevolence and humanity still remain in full force, and are equally binding, as to every act of service and assistance, even to the suffering a lesser evil yourself, in order to procure a much greater good to the person by whom you have been thus ill used :—this is in general allowed to be the duty of every individual to all, as a member of society ; but it is particularly instanced in the present case, to show, that not even a breach of friendship, the highest of all provocations, will cancel the duty, at all times equally

and unalterably binding—the duty of promoting both the temporal and eternal happiness of all your fellow-creatures, by every method in your power.

It has been by many thought impertinent at any time to offer unasked advice, the reason of which may be chiefly owing to its being too frequently tendered with a supercilious air, that implies a conceited consciousness of superior wisdom; it is the manner, therefore, more than the thing itself, that gives disgust.

If those with whom you have any degree of intimacy are guilty of what to you appears either wrong, or indiscreet, speak your opinion to them with freedom, though you should even lose a nominal friend by so doing: silence makes you, in some measure, an accessory to the fault; but, having thus once discharged your duty, rest there—they are to judge for themselves; to repeat such admonitions is both useless and impertinent, and they will then be thought to proceed rather from pride than from good nature; to the persons concerned only are you to speak your disapprobation of their conduct; when they are censured by others, say all that truth or probability will permit in their justification.

It often happens, that, upon an accidental quarrel between friends, they separately appeal to a third person; in such case, alternately take the opposite side, alleging every argument in favor of the absent party, and placing the mistakes of the complainer in the strongest light: this method may probably at first displease, but it is always right, as it is the most likely to procure a reconciliation: If that takes place, each, equal-

ly obliged, will thankfully approve your conduct: if not, you will have the satisfaction of, at least, endeavoring to have been the restorer of peace. A contrary behavior, which generally proceeds from the mean desire of pleasing, by flattery, at the expense of truth, often widens a trifling breach into open and irreconcilable enmity: people of this disposition are the worst sort of incendiaries—the greatest plague of human society, because the most difficult to be guarded against, from their always wearing the specious disguise of pretended approbation and friendship to the present, and equally deceitful resentment against the absent person or company.

To enumerate all the social duties would lead me too far; suffice it, therefore, my dear, in few words to sum up what remains; let truth ever dwell upon your tongue; scorn to flatter any, and despise the person who would practise so base an art upon yourself. Be honestly open in every part of your behavior and conversation. All, with whom you have any intercourse, even down to the meanest station, have a right to civility and good humor from you, a superiority of rank or fortune is no license for a proud supercilious behavior, the disadvantages of a dependent state are alone sufficient to labor under; 'tis both unjust and cruel to increase them, either by a haughty deportment, or by the unwarrantable exercise of a capricious temper.

Examine every part of your conduct towards others by the unerring rule of supposing a change of places—this will certainly lead to an impartial judgment; do then what appears to you right, or, in other words, *what*

you would they should do unto you, which comprehends every duty relative to society.

Aim at perfection, or you will never reach to an attainable height of virtue.—Be religious without hypocrisy, pious without enthusiasm. Endeavor to merit the favor of God, by a sincere and uniform obedience to whatever you know, or believe to be His will: and, should afflictive evils be permitted to cloud the sunshine of your brightest days, receive them with submission; satisfied that a Being, equally wise, omniscient, and beneficent, at once sees and intends the good of His whole creation; and, that every general or particular dispensation of His providence, towards the rational part of it, is so calculated as to be productive of ultimate happiness, which nothing but the misbehavior of individuals can prevent to themselves. This truth is surely an unanswerable argument for absolute resignation to the will of God; and, such a resignation, founded upon reason and choice, not enforced by necessity, is unalterable peace of mind, fixed on too firm a basis to be shaken by adversity: pain, poverty, ingratitude, calumny, and even the loss of those we hold most dear, may each transiently affect, but united cannot mortally wound it. Upon this principle, you will find it possible not only to be content, but cheerful, under all the disagreeable circumstances this state of probation is liable to; and, by making a proper use of them, you may effectually remove the garb of terror from the last of all temporal evils: learn then, with grateful pleasure, to meet approaching death as the kind remover of every

painful sensation, the friendly guide to perfect and to everlasting happiness.

Relieve me this is not mere theory ; my own experience every moment proves the fact undeniably true ; my conduct, in all those relations which still subsist with me, nearly as human imperfection will allow, is governed by the rules here laid down for you ; and it produces the constant rational composure, which constitutes the most perfect felicity of human life ; for, with truth I can aver, that I daily feel incomparably more real satisfaction, more true contentment in my present retirement, than the gayest scenes of festive mirth ever afforded me : I am pleased with this life, without an anxious thought for the continuance of it, and am happy in the hope of hereafter exchanging it for a life infinitely better. My soul, unstained by the crimes unjustly imputed to me, most sincerely forgives the malicious authors of these imputations ; it anticipates the future pleasure of an open acquittal, and in that expectation loses the pain of present undeserved censure : by this is meant the instance that was made the supposed foundation for the last of innumerable injuries, which I have received, through him from whom I am conscious of having deserved the kindest treatment : other faults, no doubt, I might have many—to him I had very few ; nay, for several years, I cannot, upon reflection, accuse myself of any thing but of a too absolute, too unreserved obedience to every injunction, even where plainly contrary to the dictates of my own reason : how wrong such a compliance was, has been clearly proved by many

instances, in which it has been since most ungenerously and most ungratefully urged, as a circumstantial argument against me.

It must indeed be owned, that for the two or three last years, tired with a long series of repeated insults, of a nature almost beyond the power of imagination to conceive, my temper became soured; a constant fruitless endeavor to oblige was changed into an absolute indifference about it; and, ill humor, occasioned by frequent disappointment, a consequence I have experimentally warned you against, was perhaps sometimes too much indulged; how far the unequalled provocations may be allowed as an excuse for this, Heaven only must determine, whose goodness has thought fit to release me from the painful situation; though by a method, at present, not the most eligible, as it is the cause of a separation *from my children also*, and thereby has put it out of my power to attend, in the manner I could have wished, to their education; a duty that inclination would have led me with equal care and pleasure more amply to fulfil, had they continued under my direction: but, as Providence has thought fit otherwise to determine, contented I submit to every dispensation, convinced that all things are ordered for the best, and that they will in the end work together for good to them that fear God, and who sincerely endeavor to keep his commandments. If in these I err, I am certain it is owing to a mistake in the judgment, not to a defect of the will.

Thus have I endeavored, my dear girl, in some measure, to compensate both to you and to your sisters, the

deprivation of a constant maternal care, by advising you, according to my best ability, in the most material parts of your conduct through life, as particularly as the compass of a letter would allow me. May these few instructions be as serviceable to you as my wishes would make them! and, may that Almighty Being, to whom my daily prayers ascend for your preservation, grant you His heavenly benediction,—may He keep you from all moral evil, lead you into the paths of righteousness and peace; and, may He give us all a happy meeting in that future state of unalterable felicity, which is *prepared for those, who, by patient continuance in well-doing, seek for glory, honor, and immortality.*

Should any of you, when at liberty to follow your own inclinations, choose to write to me, a direction, *To be left for me, at Mr. Walter's, Bookseller, Charing Cross,* will always safely convey a letter to my hand.

So many have been the instances of falsehood and deceit which I have met with, where they were least expected, they may justify a precaution against my name being hereafter made use of, without my knowledge;—especially as my promise of a future letter may lay a foundation for such an attempt. *That future letter* must contain the relation of many events, which, for the sake of the persons concerned in them, I could wish, my heart being really void of all resentment, there was no necessity of making public: If, therefore, I can find a certain means of conveying the narrative to your brothers, sisters, and yourself only, when you are all arrived at a proper age to receive and to understand it, that method will be

preferred; if not, I must again have recourse to this channel: but should, I before that intended period, be removed from this state of existence, so necessary does it appear to me to undeceive the minds of my children, and to justify to them, who are so nearly concerned, my injured character, the manuscript is deposited in the hands of a friend, on whom I can safely depend for the publication at the time prefixed: that friend has also some original letters, together with an order of mine, which will be satisfactory vouchers of its being written *by me*. This precaution will effectually secure you from the possibility of being imposed on, by any pretended *posthumous letter of mine*: the former editions of *this address* to you, my dear, have always had *my manual sign*; but, so long a time having now passed since its first publication, and the number of copies which have been dispersed, proving in a manner its authenticity, that trouble to me, I think, may now be dispensed with.

I am,

Your affectionate Mother,

S. PENNINGTON.

LETTER TO MISS LOUISA ***,**

ON

THE MANAGEMENT AND EDUCATION OF INFANT CHILDREN.

I do not expect to have an hour to myself all this day, my dear Louisa, but will make the most of my time by commencing the performance of my promise ; and, when the post goes out, shall send off what is wrote, however unconnected, without thinking it necessary to apologize for that, or an abrupt conclusion.

In every treatise on education that has fallen in my way to peruse, there have been some excellent rules joined to, what appeared to me, many capital errors : I will not, therefore, pretend to determine which, upon the whole, may be called the best ; but will venture to say, that a servile imitation of either must be injurious. Many ill consequences have I seen arise from an injudicious adherence to all the directions of a favorite author, whose system was, perhaps, authenticated to himself by his own particular success in one instance, to which it was peculiarly adapted ; but, applied to a thousand others, might produce a thousand different effects.

Some few general rules may be laid down, that will

equally suit all children in the earliest stage of infancy; but these cease to be of use, as soon as the temper, or rather natural dispositions, can be discovered; when those inherent propensities, those predispositions, which every child may, I think, be said to bring into the world with it, must be closely attended to, in order to form an advantageous plan of education. These natural features of the mind are as various as those of the face, and it is as difficult to find two children with whom exactly the same method of instruction, or the same sort of correction will suit, as it is two constitutions that require exactly the same kind and quantity of food and medicine.

The main point, therefore, to be regarded in writing on this subject, is, to avoid advancing any maxims that, however good and useful they may be found in particular cases, will not allow of a general application; and to keep so clear of all ambiguity of expression, that the words made use of cannot possibly be taken in any sense but that intended to be conveyed; as the greatest mischief must arise from the misapplying, or misunderstanding of rules, which in that case become a sanction to errors; because the judgment, apt to rest too securely on those rules it has once deliberately adopted, is often so prejudiced in favor of their utility, as not to see the evident disadvantages that must arise from a general and implicit observance of those particular directions, which may be as pernicious to one disposition, as they are serviceable to another.

As a proof of this assertion, recollect the painful and injurious, not to say cruel, scenes you have been witness

to in the families of Lady L—, Mrs. I—, and your cousin F—, from a very injudicious application of those rules, which, in a particular case, Mr. Locke might, perhaps, have found eminently useful.

Thus you see, my dear Louisa, I have confined all the beneficial directions that the wisest man could give for the education of a child, whose natural propensities he knew nothing of, to those very few certain invariable rules, which, being equally adapted to all the human species, cannot be misapplied to any. This narrow field we shall soon travel over.

Let us begin with food and raiment, the two first things necessary. The former I know you will, if possible, administer yourself in the manner nature has intended; where this happens, by some accident, to be impracticable, which is very rarely the case, cow's milk diluted by water till it is brought to the same consistence of the mother's, unmixed either with flour, bread, biscuit, or sugar, is by far the best substitute, and, as coming the nearest to what nature intended, will agree the best with *every* constitution; in hot weather the milk should be fresh drawn at least once in eight hours, and never given warmer than it comes from the cow. The finest children I ever saw were reared in this manner, without once tasting any thing else for the first twelve months; and, in a single instance, I know it continued for eighteen months with equal success. This method is undoubtedly preferable to the bare hazard of imbibing ill humor, or disease, from a woman whose temper and constitution must be very imperfectly known: here a mother's

close inspection is absolutely necessary, it being almost impossible to make the lower class of people, who are hired to take the care of children, believe the utility of this uncommon method; and, consequently, unless the most prudent precautions are taken to enforce the obedience of these orders, it will be in vain to give them.

The clothing of children should in this climate at first be warm: if born in the summer, it must not be lessened till the return of hot weather after the ensuing winter; if in the winter, this may be done in the month of June following, provided the weather be seasonable; and great care should be taken to abate the warmth of their clothing so gradually, that the difference may be imperceptible to them. After it is thus reduced to a proper standard, (which, in my own opinion can hardly be too light, but in that you must judge for yourself) no alteration should ever be made in consequence of the changing atmosphere, but an exact equality in the warmth of their habit preserved through all the seasons of the year; the utility of which will be proved by every experiment.

Many prudent alterations have of late years been made in the first dress of infants, but many more are yet wanting; the barbarous custom of swathing is not yet universally exploded, and others little less injurious too generally retained; particularly that of dividing their garments into a multiplicity of pieces, which not only prolong the uneasy sensation which to them always accompanies dressing, but by the unequal pressure of different bandages their shape is often injured, and even

their health ; impaired the whole of a child's first habit need consist of no more than three pieces, viz. a shirt, a robe, and a cap ; the two last should be quilted of a proper thickness to be sufficiently warm : the cap should be fastened by a band of soft linen under the chin, sewed to one side of it and buttoned on the other ; if a knot is thought necessary for girls, that should first be sewed on to the cap ; the robe and shirt should be made open before ; the sleeves put into each other, that both may be put on together ; they must be wide enough in the back to prevent any difficulty in getting the last arm through : the robe should lap over on the breast, and be fastened by flat buttons, placed at different distances, to make it more or less tight, which is preferable to strings, as being the quickest. By this method the whole business of dressing (which is evidently a most disagreeable operation to infants, and with which it has been customary to torment them for two hours at a time) may be despatched in two minutes, and in a manner so easy to themselves as scarcely to occasion a cry ; which is a matter of much greater consequence than it is generally thought. When they are coated, that may be managed as expeditiously, and with as much ease, by tacking the petticoats and robe to the stays, which, instead of lacing should be buttoned on ; loose plaits might hang from the top of the robe, and fall over these buttons in such a manner as to make a much prettier dress than that now used ; and this continued for the first three or four years, would not only contribute much to the regularity of their growth, but also to the sweetness of their temper, which early teasing is too apt to sour.

The infamous custom of bundling up infants in a parcel of clothes, intended to receive and retain all the evacuations of nature, and by which they are so confined as not to have any free motion of their limbs, very probably took its rise as much from laziness as ignorance; for certain it is that a child, properly attended, may, within a month after its birth, be so managed, as to make such a precaution wholly unnecessary. Instinct, in the first stage of infancy, is much the same in the human species as in the brute creation; you know how this matter is managed by the latter; their young know it also, and always wait the directions given by the dam, who is too attentive to neglect the proper seasons: in the same manner may children immediately be taught by certain signs, and by this means used to be perfectly cleanly from the first. Those who have been habituated to such a method, if by chance left too long, will indicate their wants in the most expressive manner, and repeat that indication till they are attended to: from hence it is evident, that any inconveniences of this sort may be prevented by proper management, without having recourse to a method as injurious as it is offensive.

With regard to diet, I know not that any particular regimen, after children are past the state of infancy, is absolutely necessary; the most plain and simple kinds are certainly best, if for no other reason than because they will not be tempted to eat too much, which, in every period of life, is the baneful source of innumerable diseases: to regulate the quantity is, I believe, much more material than the quality, of their food: it will contribute

much to their health to bring them early to three or four regular meals in a day, without giving them any thing to eat in the intermediate space; because, by continually throwing in new matter, the regular course of digestion is interrupted, the tone of the stomach weakened, and a bad chyle produced. Water is the best liquor, and in all the little complaints they are incident to, water-gruel and abstinence are generally better remedies than medicine. Worms they will escape being troubled with, if they have but a small quantity of fruit, and that perfectly ripe; under which restrictions they may very safely be permitted to have some of every kind in its season.

What I have said with regard to the method of making very young children perfectly cleanly, which is a fact, I know to be undeniably true, proves, beyond a doubt, that they are capable of understanding signs much earlier than is generally supposed; and by *these* they may very soon be taught to know your meaning. The tempers of children are frequently spoiled by the mistaken opinion that they are hardly intelligent creatures the first six months; for the indulgence then given them fixes an obstinacy that is afterwards with great difficulty, if ever, conquered. From the moment of their birth they should be treated as rational creatures, that is, with an eye to their becoming so; when awake, they should be kept in action, and continually talked to; the first will preserve the health of their bodies, and the last will bring forward their intellectual faculties amazingly: by talking to them is not meant the noisy jargon generally used by nurses, which tends more to stupify than improve a child, but

the speaking distinct words rather in a low than a shrill voice, as supposing them to understand.

Of the person who has the care of a child no other business should ever be expected. The time it would naturally sleep (and more sleep than nature requires will always be found injurious) is but barely sufficient for her necessary refreshment, if she properly discharges her office. I write not for those whose poverty obliges them to labor for the necessaries of life; such are to be commended for setting one child to rock another to rest, as long as they can be kept quiet, that their own hands may be more at liberty to provide for the maintenance of them all; and such a degree of care as will keep their bodies clean and healthy, is all that ought to be expected from them, the formation of the mind being quite out of their sphere. This *you* will think the principal thing to be attended to, which, odd as it may sound, ought to commence as early as their receiving nourishment: by this I mean, that every thing should be done for them in a manner the least burdensome to themselves, and the wants of nature so attentively supplied, as to give them no just cause of uneasiness; for the fretfulness arising from neglect and mismanagement is the first step towards souring the temper. Strange and absurd as this assertion perhaps may be thought, your own observation will, I dare say, hereafter convince you of its truth.

Let us take a view of the unnatural manner in which infants are generally treated, and the variety of needless torments they are made to undergo. The scene often

commences by throwing at once the full blaze of day on their half-opened eyes, or, if they make their first appearance in the night, ignorance and curiosity give them equal torment, by the help of a candle held to their faces; the extreme anguish of the aching sight produces a cry of distress, which gains them the wished relief of obscurity, till the next curious person renews the torture. This scene perhaps may be repeated ten times in the first hour of a child's life, with exactly the same effects. When the painful operation of dressing commences, the covering is thoughtlessly at once taken from the child's face, a violent cry is immediately the consequence, and often continued, by a succession of disagreeable sensations, for two hours, exclusive of a little intermission of rocking, when probably the loud discord of the nurse's voice, ignorantly exerted to quiet the suffering babe's complaint, may give as much pain to the tender auditory nerve, unaccustomed to the vibration of sounds, as the unusual glare of light had before imparted to the optic nerve. Add to this the variety of uneasy postures the infant must be placed in, to get on, and come at to fasten, a multiplicity of separate garments, with the ridiculous custom of giving a spoonful of a most nauseous mixture the first thing to be swallowed, and it will amount to an evident proof, that we have contrived to employ the first three or four hours of a child's life in giving successive torment to every sense, by light, noise, medicine, and uneasy positions.

When, after all this pain and trouble, the poor creature is what they call dressed, the unnatural confinement

of its limbs is a continual punishment, which can never be submitted to with ease, though it may in time be rendered a custom more familiar: of this there needs no other proof than the visible and extreme pleasure that all children discover when stripped of their incumbrances, the content and satisfaction with which they stretch themselves, enjoying the freedom of voluntary motion, and the uneasiness and dislike, if not fretfulness, always conspicuous the moment the restraint begins to be renewed by putting on their shackles.

I am convinced, beyond a doubt, that to these and other instances of our own mismanagement is wholly owing that continual crying of infants, which, from being customary, is erroneously supposed natural to them: was the pain of body, inflicted at the time by this mismanagement, the only ill consequence resulting from it, that alone every feeling heart would wish to alleviate; yet this is but a trifling consideration compared to the more injurious and often irreparable effects produced by the ill impression thus early made on the mind. Peevishness is the first lesson taught by the repeated infliction of corporeal pain, and the frequent neglect of a proper attention to all the wants of nature, or an opportunity to them arising from ignorance or laziness; obstinacy is the offspring of successful peevishness; that, confirmed by indulgence, during the two first years, takes too deep root to be eradicated without the utmost difficulty, and the temper is often ruined by the fruitless attempt. Innumerable are the mischiefs that flow from this wrong method of setting forward, by which infants are presently

ascertained, that crying and fretfulness will tease the persons about them into a compliance with their desires. I have seen children, not six months old, conscious of this power, and capable of exerting it with amazing tyranny, to the obtaining every humorsome inclination, the consequences of which are sufficiently obvious.

Were these absurd customs exchanged for a more rational method of proceeding, the advantages would be inconceivably great. A few plain rules might be established so equally suitable to every individual of the species in this first period of existence, as not to admit the possibility of their being misapplied; the first of these is, that the unavoidable change of customs, which must necessarily take place upon the entrance into a new world, should be introduced so gradually as to be scarcely perceptible, that repeated painful sensations produced by them may not give an early turn to fretfulness. After the first office is performed to the young stranger (during which great care should be taken to keep all light from the eyes) he should be suffered to lie quietly at least half an hour in the nurse's lap, wrapped in a warm flannel, and longer, if disposed to rest, before he is put to the trouble of dressing; light should then be let in by very slow degrees, and not more fully than is absolutely necessary for the purpose of dressing; the operation need not take up five minutes, if the clothes be contrived in the manner already described; and, if made to sit easy, you will find the child bear it contentedly without any sort of complaint.

As the chief point to be regarded, is to avoid giving

any needless cause of uneasiness, every natural want should be carefully attended to and supplied, before it produces any painful sensation. All children will discover their desire of food by motions that plainly show them to be searching for something; these motions will be continued a considerable time without any cry, which is only the consequence of repeated disappointments in this search: such signs from them should always be waited for, carefully observed, and immediately answered; the offer of food when not wanted, being to the full as teasing to infants as the delay of it when required. If fed by hand, it should be out of a vessel that will hold as much as they can take at once, nothing being more unnatural, and tormenting, than the feeding them with a spoon that must be taken every minute from their mouth to be replenished. I have often thought, that a round flexible pipe might be contrived, for the feeding dry-nursed children, full of small holes at the end, within which pipe a piece of sponge might be placed, to stop the liquor from flowing out, unless pressed or drawn by suction, and this pipe screwed to a spout on the vessel which contains the liquor; something of this kind would come much nearer to the method in which they receive the milk from the breast, and such a pipe might remain in their mouths till they dropped asleep, or took their heads from it; but, whether an instrument of this sort could be made to answer, I know not.

With regard to sleep, nature alone ought to dictate; nor should a nurse ever be suffered to lull a child to rest by rocking him in a cradle, which they are too apt to do,

and then leave him, till repeated cries force them to resume the troublesome office of attendance. An infant, who is continually played with, and talked to while awake, will insensibly drop asleep in the nurse's lap : she may then lay him down and refresh herself, but must carefully watch the moment of his waking, and take him up before there is time for any complaint, that the desired change of posture may not be procured by a cry of impatience : within a few weeks not half the sleep will be required which was at first necessary. It will not be found difficult in a short time so to divert a child by a constant motion, as to keep him awake most part of the day : the sooner this can be made habitual, the better, because he will then sleep quietly almost all the night, which is more beneficial to the child, and much less fatiguing in the nurse.

Children thus managed, whose natural wants are always observed and properly supplied, will never cry unless from some accidental illness ; and then not violently, but rather in a mournful tone : at such times no particular efforts should be used to quiet them ; no lamentations expressed by a change of voice in those about them ; but exactly the same method pursued of varying their posture, observing only to move them gently ; because the little complaints they are incident to, are of a sort that may sometimes be increased by those quick motions, which are a proper and useful exercise to them when well : if you can discover one posture to be more easy than another, that may be continued, playing with and talking to them as usual, without showing the least

appearance of pity, which in all cases is extremely injurious. The pain occasioned by cutting of teeth, would, I believe, be much less severe, if the use of the coral was banished; because rubbing the gums tends only to harden them, and must, consequently, make the passage of the teeth more difficult.

Though every natural want ought to be instantly relieved, those of fancy and humor should never, on any occasion, be indulged; a rattle should be given them as early as they are able to divert themselves with it, and other little toys soon added—for variety is necessary to their amusement; these playthings should be often changed by the nurse, for, when the novelty wears off, the entertainment ceases; but the humorsome inclination, which makes children reach eagerly after every thing they see, must never be complied with; on the contrary, whenever they stretch out their hands *impatiently* after any thing, though one of their own toys, it should be refused them with a grave steady face, accompanied by the words, No, you must not have it yet—the meaning of this they will very soon thoroughly comprehend, as to be immediately contented on receiving such an answer, even long before they are supposed to understand language. From the first they should, on every occasion, be spoken to in this plain, distinct manner, but never in a loud or shrill voice; by which means they will know every thing you say, whilst incapable of forming any articulate sound themselves.

I have seen children thus managed, always quiet, good humored, obedient, and as intelligent at four

months old, as they usually are at a year and a quarter; and I am certain that it will be found the surest means of either cherishing a good natural disposition, or correcting a bad one, and will lay the best foundation to be afterwards worked upon.

These, my dear Louisa, are all the invariable rules I can recollect that are equally suitable to every child, and may be put in practice to all infants, not only without any possibility of injury, but with an absolute certainty of being serviceable. When their natural propensities, predispositions, or inherent turn of temper can be discovered, by these the treatment of them must be solely regulated; and, as they are hardly ever found to be exactly the same in any two instances, there is no possibility of forming a system that can be of general use. It is then the part of every sensible and prudent mother to regard attentively the different tendencies of her children, so as to be able to form her plan of education suitable to each.

To one, emulation is useful; to another, the suppression of it absolutely necessary: some dispositions require constant encouragement as a spur to action; others, a continual check upon their activity; with one, gentle alluring methods will succeed best; with another, severity and threats. These can only be regulated by such a close observation, as will prove the utility of either method to each individual; and, where a mother discharges this important office properly (which for the first six years belongs wholly to her) I believe one may venture to say, the children will generally turn out well: for to

ignorance, or neglect, in this early period, I am convinced, is owing almost all the capital errors in the conduct of succeeding life.

I know not whether one other general rule might not be added—viz. That beating can never be of service to any disposition. I will not positively assert this as an uncontrovertible truth, though it is my own opinion, founded on observation, having never yet, in any instance seen it attended with good effects, but in many with very pernicious ones; and I believe it will generally be found, that mild tempers are irreparably dejected, and sprightly ones hardened into unconquerable obstinacy by it, not to mention the cruelty, which is alone a sufficient objection, if its necessity or use be doubtful.

When you become a mother, if you will put the method here proposed in practice, I will venture to answer for its success; the greatest difficulty is to find a nurse that will punctually obey the directions given when out of your sight, and this is a point of the utmost consequence, as on a perfect steadiness and exact equality of behavior depend all the advantages accruing from the method.

Whatever may be your own inclination, such is your situation in life, and such the customs of the world you must live in, that it will not be in your power to have your children always with you; should you suckle them, they will be brought to you only at stated times, and left at others to the care of a servant; the main point to be regarded in the choice of such a servant is that sort of fidelity, which may be depended on to

pay a strict obedience to all your orders, without ever substituting her own opinion in the room of the directions given, which, most of them are too apt to do: this is a matter of so much consequence, that it will be necessary to keep a close watch over her, till you are certain she may be safely trusted.

All the parts of your duty, my dear Louisa, have been hitherto so well discharged, that I have not the least doubt of the propriety of your conduct in every new relation; and shall rejoice to see you set as laudable an example in the character of a wife and a mother, as you have already done in those of a daughter and a friend; that all the happiness these new relations can bestow may be your portion, is the ardent wish of

Your most affectionate, &c.

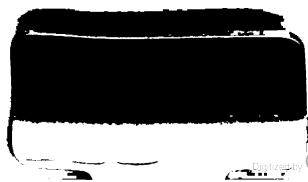
THE END.

89045889292



b89045889292a

1985
1986
1987
1988
1989
1990
1991
1992
1993
1994
1995
1996
1997
1998
1999
2000
2001
2002
2003
2004
2005
2006
2007
2008
2009
2010
2011
2012
2013
2014
2015
2016
2017
2018
2019
2020
2021
2022
2023
2024
2025
2026
2027
2028
2029
2030
2031
2032
2033
2034
2035
2036
2037
2038
2039
2040
2041
2042
2043
2044
2045
2046
2047
2048
2049
2050
2051
2052
2053
2054
2055
2056
2057
2058
2059
2060
2061
2062
2063
2064
2065
2066
2067
2068
2069
2070
2071
2072
2073
2074
2075
2076
2077
2078
2079
2080
2081
2082
2083
2084
2085
2086
2087
2088
2089
2090
2091
2092
2093
2094
2095
2096
2097
2098
2099
2100
2101
2102
2103
2104
2105
2106
2107
2108
2109
2110
2111
2112
2113
2114
2115
2116
2117
2118
2119
2120
2121
2122
2123
2124
2125
2126
2127
2128
2129
2130
2131
2132
2133
2134
2135
2136
2137
2138
2139
2140
2141
2142
2143
2144
2145
2146
2147
2148
2149
2150
2151
2152
2153
2154
2155
2156
2157
2158
2159
2160
2161
2162
2163
2164
2165
2166
2167
2168
2169
2170
2171
2172
2173
2174
2175
2176
2177
2178
2179
2180
2181
2182
2183
2184
2185
2186
2187
2188
2189
2190
2191
2192
2193
2194
2195
2196
2197
2198
2199
2200
2201
2202
2203
2204
2205
2206
2207
2208
2209
2210
2211
2212
2213
2214
2215
2216
2217
2218
2219
2220
2221
2222
2223
2224
2225
2226
2227
2228
2229
2230
2231
2232
2233
2234
2235
2236
2237
2238
2239
2240
2241
2242
2243
2244
2245
2246
2247
2248
2249
2250
2251
2252
2253
2254
2255
2256
2257
2258
2259
2260
2261
2262
2263
2264
2265
2266
2267
2268
2269
2270
2271
2272
2273
2274
2275
2276
2277
2278
2279
2280
2281
2282
2283
2284
2285
2286
2287
2288
2289
2290
2291
2292
2293
2294
2295
2296
2297
2298
2299
2300
2301
2302
2303
2304
2305
2306
2307
2308
2309
2310
2311
2312
2313
2314
2315
2316
2317
2318
2319
2320
2321
2322
2323
2324
2325
2326
2327
2328
2329
2330
2331
2332
2333
2334
2335
2336
2337
2338
2339
2340
2341
2342
2343
2344
2345
2346
2347
2348
2349
2350
2351
2352
2353
2354
2355
2356
2357
2358
2359
2360
2361
2362
2363
2364
2365
2366
2367
2368
2369
2370
2371
2372
2373
2374
2375
2376
2377
2378
2379
2380
2381
2382
2383
2384
2385
2386
2387
2388
2389
2390
2391
2392
2393
2394
2395
2396
2397
2398
2399
2400
2401
2402
2403
2404
2405
2406
2407
2408
2409
2410
2411
2412
2413
2414
2415
2416
2417
2418
2419
2420
2421
2422
2423
2424
2425
2426
2427
2428
2429
2430
2431
2432
2433
2434
2435
2436
2437
2438
2439
2440
2441
2442
2443
2444
2445
2446
2447
2448
2449
2450
2451
2452
2453
2454
2455
2456
2457
2458
2459
2460
2461
2462
2463
2464
2465
2466
2467
2468
2469
2470
2471
2472
2473
2474
2475
2476
2477
2478
2479
2480
2481
2482
2483
2484
2485
2486
2487
2488
2489
2490
2491
2492
2493
2494
2495
2496
2497
2498
2499
2500
2501
2502
2503
2504
2505
2506
2507
2508
2509
2510
2511
2512
2513
2514
2515
2516
2517
2518
2519
2520
2521
2522
2523
2524
2525
2526
2527
2528
2529
2530
2531
2532
2533
2534
2535
2536
2537
2538
2539
2540
2541
2542
2543
2544
2545
2546
2547
2548
2549
2550
2551
2552
2553
2554
2555
2556
2557
2558
2559
2560
2561
2562
2563
2564
2565
2566
2567
2568
2569
2570
2571
2572
2573
2574
2575
2576
2577
2578
2579
2580
2581
2582
2583
2584
2585
2586
2587
2588
2589
2590
2591
2592
2593
2594
2595
2596
2597
2598
2599
2600
2601
2602
2603
2604
2605
2606
2607
2608
2609
2610
2611
2612
2613
2614
2615
2616
2617
2618
2619
2620
2621
2622
2623
2624
2625
2626
2627
2628
2629
2630
2631
2632
2633
2634
2635
2636
2637
2638
2639
2640
2641
2642
2643
2644
2645
2646
2647
2648
2649
2650
2651
2652
2653
2654
2655
2656
2657
2658
2659
2660
2661
2662
2663
2664
2665
2666
26



04045889292



b89045889292a